

**missionary
herald**

***The monthly magazine of the
Baptist Missionary Society***

January 1976

Price 5p

Baptist Theological Seminary Library
8803 Rüschlikon, Switzerland

Baptist Theological Seminary Library
8903 Rüschlikon, Switzerland

bms
bms
bms
bms
ms
s

TRINIDAD

This month the Missionary Herald introduces you to people and churches in Trinidad. The 1975 president of the Baptist Union of Trinidad and Tobago, Rev. Allan J. Parkes writes:

1976 marks the 160th anniversary of the beginning of Baptist witness in Trinidad and Tobago.

When William Hamilton, that great humble pioneer, asked the B.M.S. for help to further the establishment of Baptist work in the "Companies" he stated: "For twenty-six years we have been looking up and holding on".

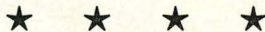
In 1966 we celebrated the 150th Anniversary, in co-operation with the Government of Trinidad and Tobago, by making Cowen-Hamilton School a living memorial to the work of George Cowen, the first Baptist Missionary from London, and William Hamilton, the first local Baptist pioneer.

It is my unique joy that on the occasion of this Trinidad issue of the Missionary Herald I am serving in the dual capacity as President of the Baptist Union of Trinidad and Tobago, and also as Principal of Cowen-Hamilton Secondary School.

Not many years ago a well known and much loved Secretary of the B.M.S. visited us after examining our long history of co-operation in the Lord's work in this country, a history marked with struggle and sacrifice, Christian friendship and much blessing. He remarked that the time has come when the B.M.S. no longer looks on Trinidad or other areas, like Jamaica, as "heathen lands afar", where the B.M.S. dictates to and decides for the local church. Rather the word "reciprocity", a new partnership in which the B.M.S. seeks the help of West Indians who have now shared, grown and matured in the Gospel, to take back, with new vitality, the good news to England from which the first missionaries came. What a challenge and what a responsibility and opportunity.

It is with great thankfulness and gratitude to God that one of the sons of this great missionary venture can write this Foreword, for I have an unfading memory of many missionaries with whom I have served, and from whom I have gained much experience and help in serving God and my fellowmen.

May this issue of the Missionary Herald be used of God to further the Great Commission, "Go ye into all the world and preach the Gospel".



Margaret Popham says,

**“Let me introduce
you to**

TRINIDAD”

TRINIDAD is the southernmost point of the West Indies, being at one place only seven miles from the South American continent. It is one of the two islands which make up the nation of Trinidad and Tobago.

The small, beautiful Tobago, lying off Trinidad's north coast, is beloved of the international “Jet Set”, and was made famous in recent years by the visits of Princess Margaret and her husband, and the Beatles, to name but six!

English readers, used maybe to thinking of their West Indian neighbours as all hailing from roughly the same smallish area of the world, may be astonished to learn that Trinidad, one of the larger islands of the Caribbean, is one thousand miles from Jamaica to the north-west, and 500 miles from the Equator, further south.

The population of Trinidad is multi-racial. It is made up of 44% of people of African descent, 36% East Indian, 16% of mixed extraction, 2% Europeans and 2% Chinese and other ethnic groups. As the capital is in the north, the population is mainly concentrated there, in a west-east belt of towns from Port-of-Spain to Sangre Grande. The second highest concentration is found in San Fernando, on the west coast, further south.

We are English-speaking, but there is a rich and colourful indigenous dialect. A “comesse” is a scandal, confusion, disturbance of some kind. “Don't mamaguy me”, means “don't flatter, deceive me”. If you wanted to describe someone as brazen, bold, the word used would be “brass-face!”. From French influence comes the strange sounding, “It have . . .”, instead of “There are . . .” So one could go on, almost endlessly.

Since this is a tropical region, the sun blazes, rather than shines, down from “January through December”. (I say “through” rather than “to” indicating the influence on the Trinidad language of near-by America.) There is a superabundance of luscious fruits, like water melon, pawpaw, mango, and wonderful grapefruits which need no sugar, exotic vegetables such as plantain (of the banana family), cassava and breadfruit.

Members of a stewardship conference held at Victory Heights (front row, 1 to r, Rev. P. Brewer, training director; Rev. D. Martin, stewardship director; Rev. R. Hill, evangelism director; Rev. L. Saunders, men's fellowship secretary).



Here too, are miles of rain forest in the mountainous north, and "bush" in the flatter south. Trinidad boasts gorgeous flowers like the flaming hibiscus and bougainvillea, the pink, yellow and green heliconia, the white frangipani and over 100 species of orchid; and also beautiful flowering trees such as the yellow and pink poui, the scarlet flamboyant and the orange immortelle.

This tropical isle also harbours unwelcome creatures, mosquitoes, cockroaches, tarantula spiders, snakes and alligators, as well as the welcome minute and famous humming bird. But, drive along the highway outside Port of Spain, and you will see the corbeaux (vultures) perched beside and around the municipal rubbish tip.

There are two seasons only, the dry from January to July, and the wet, from July to December. The planting of the sugar cane takes place annually, and is reaped before the rains come again. Other crops are cocoa, coffee and citrus. A minor industry is in bauxite, an earthy compound from which is manufactured, aluminium. The two main industries of oil and sugar are based in the south.

What of Trinidad at play? Largest of all looms Carnival, held just before the austerity of Lent each year. With its origins going back into both the history of the Roman Catholic Church and its Mass, and also to the bad old days of slavery, it is one huge block-buster of a "fête" which really has to be seen, and heard to be believed.

The famous Trinidadian steelbands parade, each with its own "presentation", often involving hundreds of "masqueraders", depicting anything

from an historical period to a geographical area of the world, from "Devils and Demons" to "Gods and Goddesses", you name it and you will probably find it, somewhere in Carnival. The costumes, the handicraft work, the range of materials used, the sheer scale of the thing, dazzles the eyes and takes one's breath away. Trinidad at play, and also strongly associated with Carnival, means also the Calypso, a spontaneous, topical song. Typical of the genre, a few years back was, "Cricket, Lovely Cricket" —remember?

Tourism is another aspect of Trinidad life. The tourists, many from the "States", come and go, and exclaim as they watch from their boat on the Caroní River, flocks of the beautiful bird, the scarlet ibis, winging home at dusk over the mangrove swamp. They stand amazed at the sight of the apparently inexhaustible ooze of the Pitch Lake, down south, from whence comes the asphalt for our roads. They enjoy the warm seas, white surf and golden, palm-fringed beaches of Maracas, Mayaro and elsewhere. They linger, tempted at the windows of Frederick Street's big stores in Port of Spain, and thrill at the spectacle of "your actual Queen's Park Savannah", home of West Indian Cricket.

There is, however, another Trinidad, of too many pupils crammed into too few schools, chronic unemployment, beggars on the streets, and the inadequate wooden shacks which, to the many poor, have to spell "home".

Trinidad is an endearing place, its people irrepressibly gay and friendly and overwhelmingly generous, once you have captured their hearts.

WE NOW INTRODUCE

Edna

Marshall

Everyone in the country district of Hardbargain, where our Fourth Company church is situated, knows Miss Edna Marshall. She is the local Registrar of Births and Deaths, she holds a licence to sell stamps, and is a most faithful

member of the Baptist church, where she has been all her life.

As an only child, she was converted at fourteen years under the ministry of Rev. Sydney Payne. She has served as a lady deacon for 25-30 years, and teaches the adults in the All-Age Sunday School.

Her activities have also included Christian Endeavour work, and membership of the Women's League in the church.

Her visitation of sick members of the church and congregation is much appreciated.

She keeps busy at home raising chickens and a few pigs and grows her own vegetables. She has two pets, a cat and a rabbit. A deeply committed Christian, Miss Marshall is a great strength to the fellowship, and a sister in Christ whose wise and spiritual counsel is often sought.

Rev. Everest Gill of the Tabaquite Road Church, conducting a baptism.

Peter Brewer says

“Let me introduce you to the

BAPTISTS OF TRINIDAD (1815-1900)”

On the map of Trinidad you will see villages bearing ‘Company’ names: 3rd Company, 4th Company, 5th Company, 6th Company. These ‘Company’ or ‘American’ villages mark the presence of the earliest Baptist people in the island.

The Ex-Soldiers of the ‘Colonial Marine Corps’

These Baptists had acquired their faith while in slavery in the American Southern States, from which they had fled to freedom. They had been enrolled by the British for service against the U.S. in the war of 1812–14, and after that war had been disbanded. Since they could not go back to America, they were granted land, 16 acres a man, in Trinidad.

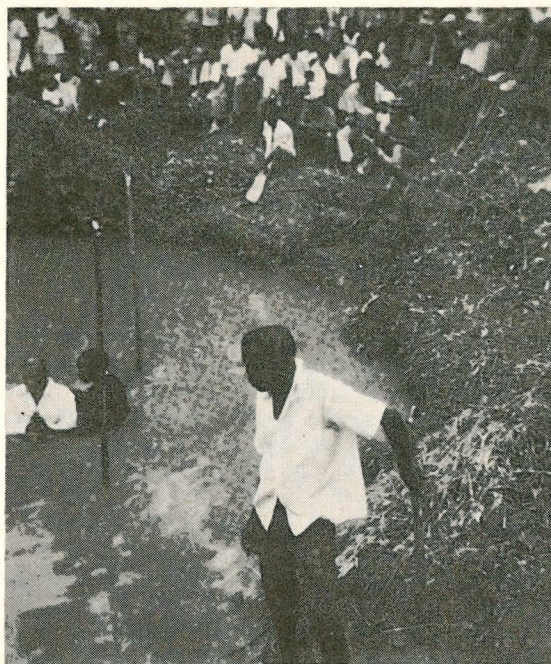
At that time the colony was largely covered with forest, and the need to provide a living for these ex-soldiers coincided happily with the desire of the Governor of Trinidad to open up the territory. The men were accordingly brought to the island, and they settled in the groupings they had known in the regiment, company by company. This explains the names of the villages.

Life in the Company Villages

Having put them on their land, and provided some tools and necessities, the government more or less forgot them. For many years these villages lived a life of their own, cut off from the rest of the community. They cleared the forest, planted their crops, it is said they introduced rice to Trinidad, hunted when necessary, and built their own roads, bridges and houses as they needed. They acquired a reputation as hard workers and became skilled as tree-fellers. A few left the villages to seek work outside.

The Religion of the Company Villages

The great majority of these settlers were Baptists, but they had adopted the ‘revivalist’



habits and customs of the Southern States, and had added to this their ancestral West African sense of rhythm and dance. ‘Their great festival was the camp meetings, which sometimes lasted a week’. Services were characterized by ‘jumping, shouting, and shaking’.

Traditions of these churches bewildered the English missionaries who visited the villages from 1843 on, but the settlers had ‘started a fashion in the religious life of Trinidad that has persisted, in spite of official disapproval, until the present day’. These customs have been sharply modified over the years, and taking a service in a Baptist church today is only a little different from taking a service in a British Baptist church.

William Hamilton

Outstanding among the leaders of the Company Village settlers was William Hamilton. He became pastor of the Fifth Company Church in 1816, on arrival in the island, and continued in office until his death in 1860. He was a ready speaker, and had the rare advantage of being able to read and write. When the government virtually abandoned the community he acted

for some time as its superintendent. He even trained other preachers.

He did not escape some censure from the missionaries when they began to make contact with the Companies, for 'he allowed some things to be done in, and some persons to be members of, the church, which he ought not to have done'. But the same missionary who made this criticism also recognized the limitations of the time:

'Still, considering the times of slavery, and the little knowledge he had, we would deal gently with Brother Hamilton. We trust and believe he has gone where there is no darkness, and no lack of spiritual knowledge and heavenly light'.

Baptist Work in Port of Spain

A generation after the establishment of the villages, Baptists began work in the capital of the island, in the north. Here the initiative came from George Cowen, who had come to Trinidad to be Principal of the Mico School for Teachers, and Superintendent of the Mico Schools. These institutions were intended to educate the ex-slaves, for slavery had been abolished in 1834.

Cowen, a Baptist, realized that more was needed than education, and he asked the B.M.S. for missionaries. His appeal was reinforced by Mrs. Revell. She had been baptized by Dr. Rippon in London, had moved to Nova Scotia, and later to Port of Spain with her husband, who died in 1825. Mrs. Revell returned to England but did not forget the needs of Trinidad. She made them known to the B.M.S. The B.M.S. Committee responded by appointing Cowen himself as its first missionary in Trinidad, when his period with the Mico Charity expired in 1843.

Cowen worked in Port of Spain for three years, 1843-46. He founded a small church of North American and Sierra Leone immigrants, and built a mission house, with money from the B.M.S. Jubilee Fund. In 1844 the membership in Port of Spain was 51.

George Cowen and the Company Villages

But Cowen had heard of the Company Villages, and wished to help them. He was able

to move South in 1846, following the arrival of another missionary, John Law, who took over the Port of Spain Church from then until 1870.

Cowen built a mission house near what is now Princes Town, and made contact with the Company Villages. He got the people of the villages to put up chapels. The wood and palm leaves for walls and roof were taken from the forests, the labour was given by the people, and the mission provided the nails. Cowen was the pioneer. He laboured unceasingly in very exhausting conditions, but he failed to change the many customs and practices 'which needed to be changed into others more consistent with the religion of Jesus'.

A Survey of Baptist Churches in the 1860's

Cowen died in 1853, and his place was not filled until 1856, when W. H. Gamble was appointed. In 1866 Gamble published a book on Trinidad, and included in it his account of the Baptist Churches. In 1862 the B.M.S. Secretary, Edward Underhill, had written a survey of the West Indies for the Society, and had included his impressions of visits to the churches in both North and South Trinidad. These works give us an opportunity to survey the work in the 1860's.

The Port of Spain Church

The church had 58 members in 1861. This included 15 Portuguese, Protestant refugees from Madeira, to whom Law preached in their own language after the morning service. There was a Sunday school of 30, and outreach work was carried on among the West Indian troops in the barracks, and in a settlement of negro labourers brought in recently from Sierra Leone.

The Southern Churches

The Company Village churches were not in a happy state at this time. There had been a brief period of prosperity in 1854, when many converts had been baptized in all the churches, but between then and 1861, when Underhill visited them, the churches had been disturbed by an American negro 'revivalist' who had caused dissension among them.

At First Company (now Mount Elvin) there had been a secession; at Sixth Company the

church had closed for several weeks following the disciplining of a leader; at Third Company there was a fear that the missionary would over ride the local leadership. Only one church had remained at peace.

Fourth Company Church and Pastor Charles Webb

This was the Fourth Company church. That it had continued on an even keel throughout the disturbance was attributed to its pastor, Charles Webb. He was better educated than many of the other pastors of the time, being the village schoolmaster as well as pastor, and had kept out the 'wild and fanatical notions' which had entered the other churches.

Although a disciplinarian, 14 members were under discipline at the time of Underhill's visit, Mr. Webb was loved and esteemed by his people and by the missionary. He died in 1902, and an article in this issue comes from his grandson, until recently Secretary of the Union.

The Baptist Union

The six churches of the Villages had been formed into a Union some time before 1866,

for 'the Union can better discharge some duties than individual churches can'. The pastors, preachers, and deacons of the churches met once a quarter. These Union meetings were needed, it seems, for the control of the 'unruly spirits' who would not submit to the discipline of their own church. The union also had sole power to license a preacher; it had proved necessary to exclude some from the pulpits 'who were in every way unfit to engage in such important work'.

At the end of the century

From this time until 1892 the pattern of the churches does not seem to have altered much. There were never more than a couple of missionaries, one in Port of Spain and one in the South, so far as is known. In 1892, the B.M.S. withdrew from Trinidad, returning in 1946.

In 1892, there were 15 churches, 6 evangelists, and about 700 church members. This compares with the present approximate figures of 24 churches, 10 tentmaking local pastors,* 2 trained pastors, and 1 deaconess, supported by missionaries of the Southern Baptist Convention (10 including wives) and the B.M.S. (2 ministers and wives, 1 deaconess).



** Men who obtain secular employment to support their own ministry in the church, based on St. Paul's example.*

Vacation Bible school at San Fernando Baptist Church.

W. F. Webb is 75 (the photo was taken just before his birthday). He has been secretary of the Baptist Union and in this article invites you to share in his

Reminiscences of

a

Trinidadian Baptist



I WAS born of a Baptist family at Hardbargain, Williamsville, on 16th September, 1900. I was dedicated at the Fourth Company Baptist Church where my grandfather, Pastor Charles Webb, served until his passing on in 1902.

My first recollection of that church was gained one day when, as a child of about six, I looked through a pair of binoculars at the congregation singing. Our house was situated only about two hundred yards from the building, and I could see the people through the window. Later, when I reached school age I walked past that building every day to attend the government school just about a hundred yards beyond it.

Sunday School at Fourth Company

I do not remember much about the activities of the church, though I remember attending Sunday school classes in that awe inspiring building. I remember, too, the number of bats that hung, heads downwards, from the roof, and the squeaking others made between the galvanized iron and the close boarding of the roof.

I remember much better the Bible classes conducted on Sunday afternoons by Miss Mille Edwards and her sister Delzima at the home of their father, Pastor Henry Edwards, a short distance from my home. There we learnt the rudiments of the Scriptures as well as the names of the books of both the Old and New Testaments.

How long these classes continued I do not remember, but I know that in January 1917 the Sunday school in the church was reorganized and I was appointed Secretary. I was provided with four small note books which I ruled up into quarters of thirteen Sundays each for the senior, intermediate, junior and primary classes. These were marked every Sunday by the class teachers and passed back to me with the attendance as well as the offering of each pupil entered. From these books quarterly attendance returns were compiled for submission to the Princes Town Sunday School Association to which our Sunday school belonged, and through which quarterly study literature was obtained. The churches participating in this association were Baptist, Methodist, Presbyterian and Moravian. I remember that I never missed a day's attendance if I could help it.

The Pastorate

What I remember about this period of time was the difficulty of maintaining pastoral oversight of the church. The first minister I remember was called Pastor Nurse, but it seemed that he was not ordained, as the Lord's Supper, Baptism, and marriages, were administered by Rev. John Herbert Poole. Mr. Poole was pastor of St. John's Baptist Church, Port of Spain, and superintendent of the Baptist churches in the south, with Savanna Grande being the principal centre.

I also heard of a Baptist church at Chaguanas

in Central Trinidad. I remember 2 preacher named Mr. Edwin Lewis speaking on his experience there. Then there was another at Lambeau, Tobago, about which I heard through Mr. Peter Bontour who was once stationed there. This church no longer exists as a unit of the Baptist Union.

The next pastor I remember was Pastor Da Costa, a native of Jamaica, who seemed to be ordained as he performed all the functions of that office. Owing to a misunderstanding with the officers and members of the church he severed connection about 1916 and returned to Jamaica. When he left we had local preachers like Henry Edwards, David Joseph and Titus Dunmore giving pulpit assistance. These men had served under Pastor Charles Webb in such out-stations as Piparo and Iere Village.

Thomas Payne

Mr. Poole then found that there was need for an assistant superintendent, and obtained the assistance of Rev. Thomas Sydney Payne, a Methodist from Barbados, who arrived with his wife and two infant sons, Sydney Eric and William, in 1918. Mr. Payne took on the pastorate at Fourth Company and the supervision of the churches of the south until he retired in

1945 and returned to Barbados. Mr. Payne was a fine warm-hearted Christian and a thorough gentleman who was ably assisted by his wife, Gladys, who sat by her husband's side in the old Ford Sedan, along the rough country roads to stations as far apart as Marac in the south and Tabaquite in the east. At his home church his wife was organist and choir mistress, and how her choir delighted the congregation with their rendition of special music items. Rev. T. and Mrs. Payne endeared themselves to the pastors and members of every church in the south, and Mr. Payne preached at St. John's, Port of Spain, when Mr. Poole was incapacitated.

Mr. Payne's work in the south was a great success. I was converted under his ministry and baptized at Fourth Company by him. He also baptized the girl who was to be my wife. He subsequently married us. The Rev. T. and Mrs. Payne wanted me to take up the preaching ministry for, he said, the church needed educated young men. By that time I was well on my way to completing my training as a teacher. This was in 1922. I did not then feel called to this ministry. I completed my training as a teacher in 1923. I still did not wish to be a minister, but I thought quite a lot about it. I do not think that I prayed as much. I had always loved teaching and thought that was my calling.



A group at the Baptist Training Centre for Girls at Fifth Company.

The Baptist Community

During the period of this review there was a stigma attached to being a Baptist. In the first place it was a very small community. Secondly, our method of worship did not appeal to the uninitiated, and was thought to be coarse and undignified. This criticism was caused by the behaviour of certain people claiming to be Baptists, but whose behaviour was derived from an African cult that bore no relation to our form of worship.

Thirdly, and very significantly, our pastors were more or less untrained, and some of them were barely literate. The result was that members of other communions regarded us as inferior. We were not however unduly disturbed by this kind of attitude on the part of others. We are proud of our heritage, and people have grown to respect us for what we are.

We have suffered our disappointments as well as anyone else but we have been richly blessed by our Lord. I remember how Mr. Payne had a fine group of young people whom he started to train to assist in the pulpit as well as other departments of church service. Three of these, the seniors of the group, grew dissatisfied and left to join the Church of God which had started work near to our own, in fact in the very district.

Rev. J. H. Poole

These reminiscences would not be complete without mention of the Rev. J. H. Poole in greater detail, for the whole period of this review has been spanned by this remarkable character. Mr. Poole came to Trinidad either in 1907 or 1909 as a young man and soon became very popular with the Baptist community. He came, I suppose, in answer to a call from St. John's to be their pastor. Soon he was universally loved and respected. At the same time he took on the superintendence of the Baptist churches and for many years cemented the fragmented Baptist efforts.

I was puzzled when he resigned his office to accept a post as Secretary of the Y.M.C.A. based in the Bahamas, as I did not know the circumstances. During his absence St. John's was served by the Rev. Frederick Cawley who, I learnt, was a brilliant scholar. When the Rev.

F. Cawley returned to England Rev. J. H. Poole was received back at St. John's where he served until he retired.

Return of the B.M.S.

The B.M.S. returned to Trinidad in 1946 and we are grateful. To most Baptists it was a day of rejoicing. I remember with pleasure the arrival of Rev. Sydney J. and Mrs. Poupard, and Miss L. Waggott. Miss Waggott took the women by storm. The women rallied round her, and now they have so far outstripped the men in Baptist witness that the men despair of getting up with them. Not long after came Rev. J. P. Hickerton, a forthright English Baptist who saw what was needed and went forward to get it. Mr. Hickerton was succeeded by Rev. A. L. Suter at St. John's, while Rev. Cyril Nunn came to serve in the south.

One of the most intelligent missionaries to arrive here, to my knowledge, was Rev. William Cranston Bell. He was also one of the most modest. I remember the first visit he paid to Fourth Company. In welcoming him that day I told him that he had arrived not only to do missionary work, but pioneer work also. I wonder if he ever agreed with that statement.

He served for several terms, in every ministerial capacity, including District Superintendent, pastor, and educator, having served as Principal of the Cowen Hamilton Secondary School after the departure of the Rev. Eric Payne for the United Kingdom. It was during his term as Acting Principal that the school was selected for aid by Government as an Assisted Secondary School.

Among the missionaries from the United Kingdom was Rev. Sydney Eric Payne to whom reference has already been made. He was the son of the Rev. Thomas Sydney Payne who served so faithfully and so long as Pastor and Superintendent. Eric, as we called him, received his early education in San Fernando, won his Higher School Certificate at Naparima Boys' School and proceeded to Bristol, England, to be trained for the Christian ministry.

He returned here as missionary in the mid-fifties. Like his father before him, he received the support of the churches, and like his father served as Pastor of Fourth Company Baptist

Church along with his pastorate at Princes Town Baptist Centre, which afterwards came to be known as St. John's Baptist Church, Princes Town.

When in 1962 it was decided to establish a Baptist Secondary School in Trinidad, Mr. Payne was chosen to be its first principal. He continued to occupy that post till the circumstances of his son's health made it necessary for him to return to U.K. for specialist treatment.

Jamaican ministers in Trinidad

Jamaica, we see, has been figuring largely in the spiritual life of Trinidad, for in addition to the three already mentioned there has been Rev. S. Vernon who resigned in June 1975 to return to Jamaica where he has lived much of his life.

Mr. Vernon was a Panamanian by birth, who migrated to Jamaica, where he was trained for the Jamaican Christian ministry, married a Jamaican, pastored in Jamaica for some years, and answered the call to come on secondment by the B.M.S. He has been one of our most outstanding missionaries. He pastored two churches, and for a period, three churches, to fill a vacant pulpit.

There is another Jamaican, Rev. Allan J. Parkes, who married a Trinidadian, and settled in Trinidad, first as a master in a Secondary School administered by the Anglican Church. He soon threw in his lot with the Baptist Union and held every conceivable office including Pastor, District Superintendent, President of

the Union, and now Acting Principal of our Secondary School, which post he holds currently.

Trinidad Baptist Mission

Members of the Southern Baptist Convention (S.B.C.) of the United States came to Trinidad for exploratory work some time a few years ago and set up office at Abercromby Street, Port of Spain. They later agreed to work together with the Union in the northern part of the island, where they set up missions at Diego Martin, Monte Grande and other places. Later on, with the amendment of the Constitution of the Union, they agreed, with the co-operation of the Southern Baptist Convention to work under the umbrella of the Union. The result was the amalgamation of interests, and the missions they established became units of the Union. Today there are three churches, Valley, Monte Grande and Richplain Baptist Churches, and two missions, originally founded by the T.B.M.

The first of their personnel to arrive was Rev. Emit O. Ray, with his family, closely followed by Rev. J. Medares and family. Cordial relations were established and several missionaries, including Revs. Harold Lewis, David L. Martin, Reginal Hill, John Sanderson, Jim Spaulding, Don Snell, B. B. Moore, G. Hogg and a few others have served or are serving in the country.

The Foreign Mission Board contributes generously to the financial support of the work and they have served as pastors of any church that called them. One of them, Rev. R. Hill, served one year as President of the Union.

WE NOW INTRODUCE

Josephine Placide

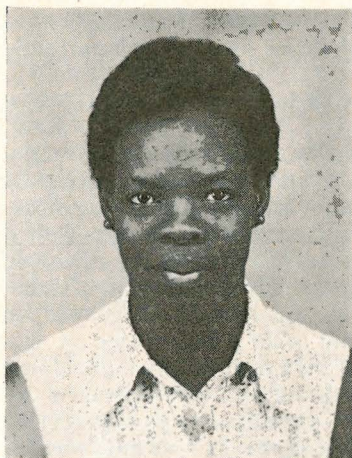
Josephine Placide is a versatile young woman. Born in the tiny village of Cachepe, one of

a family of twelve, she was blessed with fine Christian parents whose example led her to Christian commitment at twelve years old. Nurtured from childhood in the warm fellowship of the Cachepe Baptist church, she became Sunday School Superintendent at fourteen!

A growing desire to do more for Christ and His church has had far reaching results over the years: a call to deaconess work, three years' training at

Calabar (the only female student!), and assignments within the Baptist Union of Trinidad & Tobago which have included Director of the Youth Department, Pastor of Mount Elvin church, membership of the Baptist Union Executive Council, and, more recently, the Principalship of the Girls' Training Centre.

She is vivacious, an enthusiastic housekeeper, and a gifted needlewoman who makes all her own dresses.



WE NOW INTRODUCE

Shirley Joseph

Shirley Joseph is twenty-eight, a lively "with-it" warm-hearted Trinidadian. Shirley was converted at a crusade held at the Princes Town Baptist church on the 12th March, 1963, and was baptized later that same year.

Since that time, Shirley told me, she had been "trying to keep good". Shirley is a very practical and honest person and has discovered that serving her Lord personally means a struggle, a getting up and falling down, but always a "going on". Shirley loves to sing and at present is the Vice-President of the Youth Group. She participates in the life of the church as a whole, has been involved in Girls' Brigade and takes an active part in the Sunday school.

Three years ago Barbara Vernon, (the daughter of Rev. Sam and Mrs. Vernon, who were our missionaries working with the folk in Princes Town) invited Shirley to stay for a

week-end. This stretched into three years as Shirley became part of their family. One of the aspects of being part of this family which she commented on was that once a week they would, as a family, have a special time of family prayers. On this occasion a different member of the family would lead, each week. Sometimes it would last a very short time, and sometimes as they shared their problems, joys, family needs and worshipped together, the time would stretch and no one would mind.

For the past year and a half Shirley has worked in the office of the Baptist Union, part-time, and since the Training Programme came into operation she has worked full-time. Shirley enjoys this work though it can be demanding. Sometimes people come in with stencils that need cutting "now for now", and other times there is little to do. However, she enjoys the work and meeting a lot of people.

Shirley's main interest is in the Youth Work of the Baptist

Union. I asked her how she felt about young people today. She said, 'young people today are thinking for themselves and trying to change some of the traditions of the older folks. They are taking a more active part in everything and especially in the life of the church'.

Shirley felt that the young people themselves had to be more committed and give of their time, talents and money. They had many advantages over their parents and grandparents, and sometimes it was easy to become frustrated when their elders did not understand or sympathize.

Shirley is convinced that the young people of today can overcome the barriers and must take a more and more active part in the life of the church. One of the ways she sees that these barriers of tradition could be broken down is by more and more families having prayer times together. Shirley asks for your encouragement through prayer for all the young people of the Baptist Union of Trinidad and Tobago.



The Vernon family checking in as they leave for Jamaica: Rev. Sam Vernon, Barbara, Frank, Mark and Mrs. Maeve Vernon.

Baptists are looking to the future

by Peter Brewer

THE growth and development of Baptist work in Trinidad has not been rapid and has sometimes been disappointing. What sort of future is there for this small group of churches.

The inherited situation

We must begin from what we have now. At present there are 24 churches, and 4 missions in the Baptist Union. This means an addition of 9 churches since 1892 and (at an optimistic estimate) of 1300 members.

More significant is the distribution of these churches. Most of them are still in the area in which Baptists first started, that is in the south. Only four churches and two branch churches are in the north. But the population of Trinidad is heavily concentrated in a belt of towns stretching from Port of Spain to the east coast. The Company Villages are small, rural, and probably getting smaller. In the south there are only one or two spots in which there is room for expansion.

Another point is that Baptists are very largely drawn from one segment of the population, the negroes. Nor does it help that Baptist is not a good word in Trinidad, and that Baptists have always been 'outsiders' tucked away in small villages. Part of the trouble has been that there has never been a trained ministry, to compare with that developed by other denominations.

Baptist are therefore a body of churches with a few resources, and a large number of advanced programmes, which rely on missionaries to carry them through. This little Baptist Union has to carry theological training, lay training, stewardship, music, mass media, youth work, day schools and Sunday Schools, by itself, all the committees and all the apparatus of a much bigger body have to function somehow

in a very small body. It is a local joke that we send for missionaries in order that they may sit on committees, all seventeen or so of them!

So what are we doing about it?

At the moment we are engaging in a major stock taking. This started over a year ago, and will not finish until July 1976. It is being carried out by the Union's Planning Committee. It is not an exciting operation. It is like most committees, dull and tedious at times. But it is thorough and searching, and if the committee can come up with an agreed programme at the end it may give the Union some clear objectives and means to attain them.

It may be objected that such planning is a purely human device which would have the effect of stifling the guidance of the Holy Spirit. We would not agree with that. The Spirit is capable of working through any group of Christians, whether they are in a Church Meeting, a Union Assembly, a departmental committee, or whatever it may be. We hope that we shall be led as a Union to discover the purpose of God for us.

The scope covered by our work is immense. Twelve writers, at least that is an apostolic number, are preparing sections of a planning manual which will be presented to the Assembly next year. These twelve sections ask questions ranging from the Biblical principles on which the Union ought to operate, through the historical background, and such general matters, through to a detailed plan of organization, finance, resources, and administrative control. And the end of it all, we hope that action will result.

What will it all lead to?

It would be wrong to try to reveal in advance what conclusions will be arrived at by a committee still deliberating and writing. It would be foolish to attempt any such guesswork. This article is not going to risk any prophecies! But certain things are emerging already with a wide measure of agreement.

It is agreed that reorganization is essential. The mass of committees which have grown up, unnoticed, in the last few years must be reduced to order and made to function. So a new

departmental organization has been sketched out. This should save time for actually doing the job by releasing us all from the hours we spend talking about it.

It is expected that education will play a large part in the final priorities that will be mapped out. In particular, it is being accepted that both a well trained ministry and a well trained lay leadership is now indispensable.

It is quite certain that evangelization will be prominent in the final sketch. We can no longer afford to be a denomination which is confined to a particular segment of the community.

We haven't finished yet

Although therefore, Baptists have been a very long time in Trinidad, they have not yet finished. They are unrepresented in large and populated parts of the island. They are not yet equipped to move out on their own. It is a fact that without missionary help the Baptist Union would be crippled by lack of personnel, particularly pastoral and specialist personnel. It would also be in a bad state financially without assistance from the two missionary bodies which now work alongside the local churches.

That is why we still ask for your thoughts, your intercessions, and your financial support, and from time to time, perhaps, your service, in Trinidad.



Kathleen, Alex, Morag and Fiona Robertson are now in Trinidad. They arrived just a few weeks ago. Kathleen and Alex were baptized and became members of the Ward Road Baptist Church, Dundee. Kathleen is a trained nurse and Alex trained for the ministry at the Baptist Theological College of Scotland. They settled at Wick Baptist Church in 1969 and Alex had been chaplain to the Wick branch of the R.N.L.I. since 1973. A visit from Miss Eva Waggott in early 1975 first set them thinking about the possibility of work in Trinidad. They have now joined the other B.M.S. missionaries in that island, Rev. Peter and Mrs Sheila Brewer, Miss Margaret Popham and Rev. Desmond and Mrs Bobsie Gordon.

WE NOW INTRODUCE

John Charles

John Charles is thirty-three years old. He was brought up in the circle of the St. Peter's Baptist Church, Rio Claro, and attended a Baptist School and Sunday School.

He was fourteen when he began to listen carefully to the message of the Gospel and when he asked for baptism. John is grateful for the fellow-

ship and help of the Rio Claro Church, but especially to Rev. Rodney Firmin (a B.M.S. missionary at that time pastor of the church). It was Mr. Firmin who encouraged John to begin as a preacher and without that help, John is sure he would not be around in the church today!

John has not had an easy life. He has for years worked in the Post Office, but that was not a regular job. Even that was at risk a few years ago when he had to have an operation, and could no longer ride his bike. At the same time,

his house was practically washed away. John is amazed at how he was helped in those days. There was no money, but John was so appreciated as an honest and upright man that people gave material and labour to mend the house. His wife, Elvira, quoted to him at the time, 'I have never seen the righteous forsaken, nor his seed begging bread'. John needed that provision. He has three children to support. He does his best to train them according to God's Word, and by his example.

He is now preacher in charge

WE NOW INTRODUCE

Sheldon Dewsbury

Sheldon does not come from a Baptist family, but became interested in the Baptists when his mother began to attend an inquirers' class to read the Gospel. His mother was eventually baptized at the Mount Elvin church. It is the custom in Trinidad to hold special services each night during the week preceding a baptism, and it was when he attended those services that Sheldon heard the call of God to him. There was nothing spectacular about it, no 'going up to the altar' as the phrase goes. He spoke to the minister (Rev. Allan Parkes) and asked for baptism.

The elders of the church discerned almost at once that he was a potential pastor, but it was a long while before he did anything about this.

He did well at primary school and studied at technical school

for two years before having to give up for lack of funds.

Mr. Parkes recommended him to study at the St. Andrew's College when he finally decided he had a call to the ministry. He was ready to enter the United Theological College of the West Indies in Jamaica in September 1969. Sheldon took the L.Th. Certificate in 1973, and accepted a call to be pastor at San Fernando (one of the few Trinidad churches capable of supporting a full time minister). In December the same year, he married, and (he says) has lived happily ever after.

Sheldon feels strongly about the need now of more full time and fully trained pastors for Trinidad, and says they can give greater depth of teaching. If tent-making ministers are necessary, they should, he thinks, be professionally trained in more than one direction, so that they can combine ministry with, say, teaching. He has a deep concern about Trinidad society, and especially about the serious lack of family life. He has a particular word for fathers, maybe because he

recently became one. Sheldon thinks they ought to be more responsible than they are.

He has a special word of thanks to the B.M.S. for the scholarship which enabled him to go to Jamaica, and special appreciation for the Rev. W. C. Bell who, as a missionary in charge of training at the time, took a personal interest in him.

TAILPIECE!

Wakened by a frog

Bobsie Gordon, who has been in Trinidad for about a year, recalls the occasion when they had a night time visit from a frog.

She and her husband were in bed when, at about 2 a.m. he woke her and said something cold had jumped on his face.

Bobsie beat a hasty retreat into the next room until her husband assured her with the words, "It's a jumping frog on the bed, it must have got in through the window".

(continued from p. 14)

at the little church in Dades Road, Rio Claro. He is a recognized preacher of the Baptist Union, and is studying hard to take the two-year course that will lead to ordination as a pastor. Brother John, as he is known to the whole community, would like to send special greetings to Rev. R. and Mrs. Firmin and to assure all those in Britain who support our missionaries of the prayers of himself and his people at Dades Road.

Acknowledgements

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address.

(7th October, 1975 to 27th October, 1975)
General Work: Anon., £17.71; Anon., £5.00; Anon., £20; Anon., £9.98; Anon., £5.00; Anon., £1.00; Anon., £13.00; Anon., £25.00; Anon., £4.00; Anon. (Edinburgh), £2.00; Anon., £2.00; Anon., £1.40; Anon., £5.00; Anon. (A Friend), £1.00; Anon. (Doris), £1.00; Anon., £5.00; Anon., £20.00; Anon., £4.60.

LEGACIES

	£
Mrs. E. P. Bovett	1,250.00
Miss G. W. Davies	1,000.00
Mr. J. Dodkin	60.00
Franklin Trust	50.00
Miss M. Graham	200.00
Miss A. M. Hard	500.00
Mr. J. Hope	200.00
Miss E. E. Parnell	100.00
Miss D. A. Weakley	821.96

Missionary Record

Arrivals

- 14 October. Miss S. Slade from Kathmandu, Nepal.
- 29 October. Miss. R. W. Page from Mbanza Ngungu, Republic of Zaire.

Departures

- 9 October. Miss M. Kingsley for Pokhara, Nepal.
- 14 October. Miss J. E. Knapman for Calcutta, and Mr. and Mrs. A. J. Casebow and family for Driptipur, India.
- 20 October. Rev. A. and Mrs. Robertson and family for Trinidad. Mr. and Mrs. C. Foulkes and family, Miss S. Headlam, Rev. D. and Mrs. King and family, Miss P. Smart and Miss J. Wells for Barisal, Bangladesh for language study.

Deaths

- 22 October. In Edinburgh. Mrs. Joan Katherine Watson (née Williamson), aged 78, China Mission 1923-51.
- 25 October. In Kettering General Hospital, Rev. Kenneth Frank Weller, aged 72, India Mission 1929-65.

COMMUNION SERVICE

INDIVIDUAL COMMUNION
CUP TRAYS & ACCESSORIES

Please write for illustrated list and literature

A. EDWARD JONES LTD.

CHURCH SILVERSMITHS

&

CRAFTSMEN IN METAL

(Incorporating Townshends Ltd.)

The originators of the individual Communion Cup
in Great Britain

Dept. M.H. St. Dunstan Works

Pemberton Street, Warstone Lane

Birmingham B18 6NY

Established 1902

Telephone 021-236 3762

DON'T FORGET 'JERUSALEM'!

Fred's in Barnsley. David's in Guildford.

Sheila's in Canterbury. Lois is in London.

They're all missionaries. In 'Jerusalem'.

Mission matters at home and abroad.

See what God is doing in your own country
... through the

BAPTIST TIMES

Only 6p

Every Thursday

For BOOKS

On Baptist history and principles

Denominational booklets

Dedication and baptismal cards

Church membership certificates

Write for full list to:

BAPTIST PUBLICATIONS

4 Southampton Row,

London, WC1B 4AB

Baptist Theological Seminary Library
8803 Rüschlikon, Switzerland

NEPAL

For the past twelve years, missionaries of the B.M.S. have been working with the United Mission to Nepal. Their names are given on the opposite page. They have provided the articles and photographs for this issue of Missionary Herald, for which the secretary of U.M.N. Frank Wilcox, has written this introduction.

TWO events of 1975 are firmly lodged in the mind and memory of all workers in the United Mission to Nepal. One event, the coronation of His Majesty, King Birendra Bir Bikram Shah Dev, was a very public event. Joining the thousands of Nepali citizens of high and low degree who thronged the streets of Kathmandu late in February for this fabulous festival of colour, drama, pomp and pageantry, were princes, heads of state and special envoys from all parts of the world.

Generous Kodachrome coverage of this unusual event, mingling elements of the medieval with the modern, crimson-robed elephants bearing the newly crowned monarch and his queen, followed by gleaming Mercedes-Benz limousines, appeared in the news media around the world. A large number of the UMN amateur "photographers' corps" also exposed hundreds of feet of film, covering the most auspicious event of the Nepali year for personal satisfaction or future deputation demands!

Another event took place in Kathmandu nearly three months later, on 29 May, and this was of even greater significance for the UMN than the coronation of King Birendra. It was not a public event and was attended by no pageantry. No representatives of the press, local or international, were present in the quietness of the small office at the Ministry of Foreign Affairs. Only two members of the Mission and three representatives of the Foreign Ministry met together that sunny May morning. Nevertheless, this little publicized event was memorable to us in the Mission because on that day we signed a new General Agreement with His Majesty's Government of Nepal. This is our fourth Agreement with Nepal and it gives us a further five year mandate for Christian presence, service and witness in this mountain kingdom. Some features of our new Agreement

seem very significant in the ongoing life of the Mission.

The language of our earlier Agreements left the impression of terms of service or assistance dictated by Government. This Agreement begins with a different tone: "Being desirous of co-operating in undertaking various development projects in Nepal, His Majesty's Government of Nepal and the United Mission to Nepal have agreed as follows". The UMN proposed the change of wording and the men in Government, who handled the negotiations, readily accepted the changes, as convinced as we were that working relationships between Government and Mission are closer, more cordial and fruitful than ever before. We thank God for this minor change in wording, for the new tone of cooperation and mutual respect which it lends to the whole Agreement, and for the reality of closer working relationships with our friends here in Nepal.

The first three clauses of the new Agreement refer to "separate agreements" for each project or programme which the Mission conducts in Nepal. These separate agreements, negotiated with the concerned departments of government ministries under the "umbrella" of the General Agreement, again indicate a closer, more integrated relationship, at the planning stage, with such Ministries as Health, Education, Commerce and Industry, etc.

In our third General Agreement, we were prohibited from giving any assistance to the people of Nepal in the area of agricultural work. The new Agreement restores to the UMN the privilege and permission to serve in the sphere of agricultural development.

Up till now the Mission has been required, by the terms of our Agreements, to supply all funds and resources for whatever projects we might

FACTS AND FIGURES

There are 170 people appointed to the United Mission to Nepal from 30 different mission boards in 13 countries.

Nepal has a population of about eleven million and the places where the U.M.N. works are as follows. The names in brackets are B.M.S. missionaries.

Kathmandu (Eileen Talbot, George and Isabel Tweeddale)

Headquarters, Guest House and Language School;
Shanta Bhawan Hospital (135 beds), Nursing School and Community Health Work;
Anandaban Leprosy Hospital; Community Health Office
Mahendra Bhawan Girls' School, now run by H.M.G. (600 girls) and Children's Hostel;
U.M.N. seconds workers to the Nepal Engineering Institute.

Tansen (Sylvia Slade)

Hospital (100 beds) and Community Health Work
Auxiliary Nurse Midwifery School (60 girls)
Auxiliary Health Workers Field Practice Training Programme for 200 boys (a very new venture!)

Pokhara (Margaret Kingsley)

Boys' Boarding School
U.M.N. seconds some workers to the Green Pastures Leprosy Hospital under the International Nepal Fellowship

Butwal (Stephen and Sheila Bull)

Technical Institute—Plywood Factory, Power Company, Division of Consulting Services
U.M.N. seconds some workers to the H.M.G. Lumbini Zonal Hospital

Amp Pipal (Glenys Walker)

Hospital (15+ beds) and Community Health Work
U.M.N. personnel teach in the H.M.G. schools at
Amp Pipal, Luitel, and Harmi

Okhaldhunga (Anna Weir)

Dispensary (no approved beds!) and Community Health Work

Medical personnel and facilities in Nepal

374 doctors	372 Auxiliary Nurse Midwives
8 dentists	630 Auxiliary Health Workers
335 nurses	2098 Total hospital beds
35 health centres	} mostly involved in preventive medicine
301 health posts	

operate. The new Agreement acknowledges that a Ministry or Government Department may "agree to provide assistance in respect of finance, staff or other facilities for a particular project." Encouraging process!

Another UMN colleague has written elsewhere of the annual Bible Conference of the Nepal Christian Fellowship. It is wisest to write only briefly and generally about the work of the Holy Spirit in bringing the Church to birth,

growth and maturity in Nepal. Suffice it to report the Church is growing, there are now about 40 small congregations and preaching places across the country, and new believers have been baptized and added to the Church. Although the need for strong, rooted-in-the-Bible, mature leadership is still critical, it is heartening and humbling to see the Spirit raising up and equipping young men in the congregations for leadership in these days of the Church's foundation in Nepal.



CHRISTIANS COME FROM NORTH, SOUTH, EAST, WEST

Jonathan Lindell of the Boys School, Pokhara, reports on the National Fellowship Conference.

MANY of us think that the best season in the year in Nepal is right after the long summer monsoon rains. These abundant rains, spread over the summer months, raise the rice crop which is the "staff of life" in these parts. A Jesuit Father in Kathmandu Valley has kept his private weather records for more than 20 years, and he says that they give clear evidence that the rains stop with the coming of the moon in October. Well, that's exactly what happened last year. In the space of just two or three days the waters turned off, the clouds melted away, the backdrop of the snowy Himalayas appeared, and, beauty of beauties, a bright moon rode high in the sky.

It is at this lovely season, with the earth clothed in luscious green and soon ready for harvest, that the whole nation drops everything, closes offices and institutions, and for two weeks gives its full attention to the celebrations of the Dasai religious festival. This is a great family festival, and everyone tries to go home and

enjoy it with the family circle. If possible each family circle tries to get a goat for sacrifice and then feasting. There are the giving of the forehead "tika" marks to each other, visits to the temple, new clothes, visiting friends, with swings and ferris-wheels. It is a time when members of a family join together in special ways in the solidarity of their Hindu religious faith.

This festival time brings peculiar difficulties to members of the community who have changed their faith and can no longer join their families in the Hindu religious rites and ceremonies. To avoid those hard problems some will absent themselves from the home circle. This is often the case with those who are the first ones to change their religion. This is the case with many Christians.

So, the Christians of Nepal have chosen the time of this Dasai holiday season in which to call their annual National Fellowship Conference. It's a very suitable time for them in many respects, and this conference has been an important means of bringing Christians into growing faith and stronger ties in the body of Christ. I was able to be present at the Conference this year because they rented the facilities of the Boys' Boarding School at Pokhara, where we work, for their meetings. The school was on holiday for the festival season, and the Con-

ference moved in with about 275 delegates, living in the hostels of the school, eating in the spacious dining hall, and meeting in a large classroom.

It has been my lot to have lived outside Nepal in days when Christians were not allowed to be in the country, to have been for a time among those who prayed and witnessed along the borders; and then to have seen situations change and opportunities come for Christians to be in Nepal; and to see the knowledge of the Gospel spread in hearts of men and women here and there. And now, after 25 years of these changed conditions, Christians came over the paths and roads and highways of the new Nepal, from the far west and the far east and the south to the conference. It was a big effort, to do this travelling. There must have been a dozen families among them, with small children too.

A varied group

There were simple village folk from the plains area who had never used flush-down "Asian" toilets, and who squatted on their feet up on the bench when they ate at the table. They hardly knew enough Nepali to follow the preaching. Then there were others: farmers, townspeople, students, middle class, young men in "world culture outfits", university graduates, and government servants. All of them

friendly and sociable, sitting and praying together, and belonging to the new family of the disciples of Christ and of the family of God.

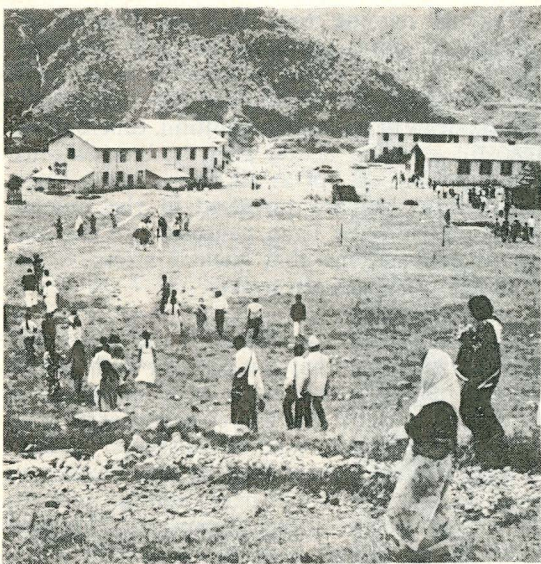
The local serving committee provided 65 straw mats on the floor of the meeting room. All the people left their shoes on the porch outside when they came in to sit on the floor for the meeting. Those shoes outside told quite a story of the variety of people inside in the meeting. And in there they had morning prayer meetings, Bible study, discussions, business sessions, more Bible study, and evening evangelistic meetings. Some had come with a desire to be baptized because in their home groups there was no one to do this for them, and this was granted to them.

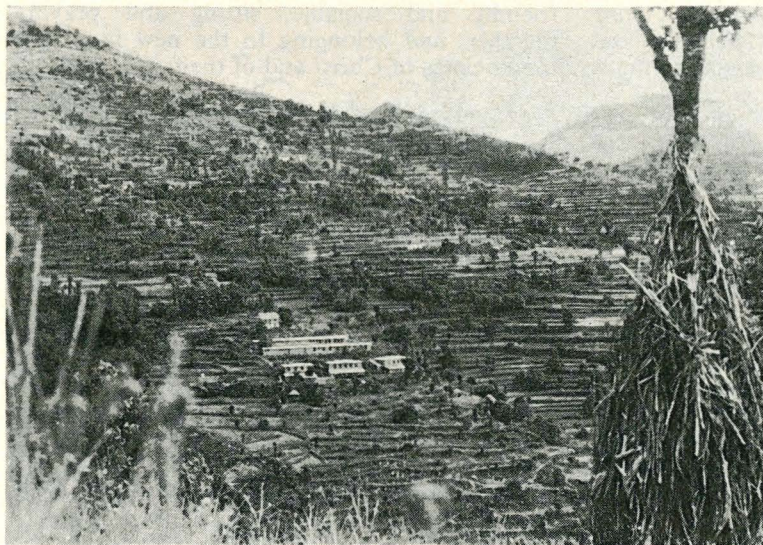
There were a couple of business items dealt with in the Conference which I thought were significant. One was the study and adoption of a Confession of Faith. This is a move which will draw the more than 30 groups and congregations into a closer unity and working as a church body. Another action was taken out of the realization that the movement has grown to such a size that the logistics of calling and handling one national conference of such a large group is getting to be too much. There are very real difficulties of travel, costs, accommodations and facilities. So the decision was made to have four regional conferences instead, and committees were appointed to work for this in each region. So this may be the last overall conference for some time, until it is thought appropriate and workable to call one again.

The main Bible Studies were on subjects related to the church: the members, deacons, elders, apostles; the Christian family; the gifts of the Holy Spirit. Here in these mountains the old, old story is being repeated: it has pleased God, in His grace, to reveal His Son Jesus Christ to people, to give them new life as children in His family in the earth. Hallelujah to God!

(Above left) Representatives of the church attending the Conference.

Members of the Conference making their way to the dining-hall for lunch.





Okhaldhunga Dispensary.

Christians serve the isolated and lonely

*Anna Weir, of the B.M.S. reports
from Okhaldhunga*

Okhaldhunga, situated 80 miles or ten days walk from Kathmandu, on what was a main trading route between Tibet and India, was once an important centre, but is now only an interesting by-water. Once a week at least however it still serves as a meeting place of many peoples at the colourful local bazaar, to which Tibetans, Sherpas and Nepalis from many tribes, come from quite distant parts to sell and buy their wares. Speaking of trade, most seasoned travellers are, like us, impressed by Nepali honesty.

The small dispensary of the UMN reflects this international air. The staff is a mixture of Japanese, Canadian, Tibetan, Scottish and Nepalis of various origins.

Despite their variety, our patients come from no more than a fringe of the roughly 20,000 people who live in this area. It is a rare event, for instance, to have a patient from one of the lowest castes. Our doctor remarked recently

that he believed it to be the "unusual person" who comes to us for help. There is probably some truth in this. It is certainly true that many people come to us as a last resort, in an advanced state of illness, after local remedies, medicine men, etc., have failed and, unhappily, often when it is too late for us to do much for them either.

Cut-off

Patients coming too late and leaving too soon are a great problem, but it is true that people just can't afford to leave home or fields for more than a very short time. This is especially sad in our most common condition, tuberculosis. We still seem to be on trial, and cures must come quickly, or not at all, in so many cases. Incidentally, we are surprised at the number of people suffering from neurosis of some sort or other. It seems that mental stress is not confined to our western society.

We find ourselves so tied up in the little world of our dispensary that our contact with people outside tends to be both very limited and superficial. I think this is a common experience of those engaged in medical missions. Already in our Under Fives Clinic in the bazaar we meet people who would never venture into the alien atmosphere of the dispensary. This year we hope to extend our Public Health work,

starting with a few villages not too far away. In this way we hope to come to know the local population better, and to be of more help to them.

Even our Nepali staff by their association with us, and their knowledge of imported ideas seem to become a class apart, and one suspects that it takes quite a bit of "go" for one of the shy hill women to approach even a village clinic. Medically, one is anxious to reach as many people as possible, but in other ways to get to know the few can be as important as contacting the many. In a situation where so many cultures meet, communication even on the level of the conduct of day to day affairs can be a complicated, frustrating and sometimes a hilarious experience.

Two or three

The Okhaldhunga congregation is tiny. At our services we have two, or if one old man can make the journey, three people attending. There are also a few isolated Christians in some of the hill villages. These Christians, living in remote parts of the country, rarely able to meet with others or attend gatherings, know deep loneliness.

As I write, the rains, we hope, are coming to an end. The plane has come and that is a good

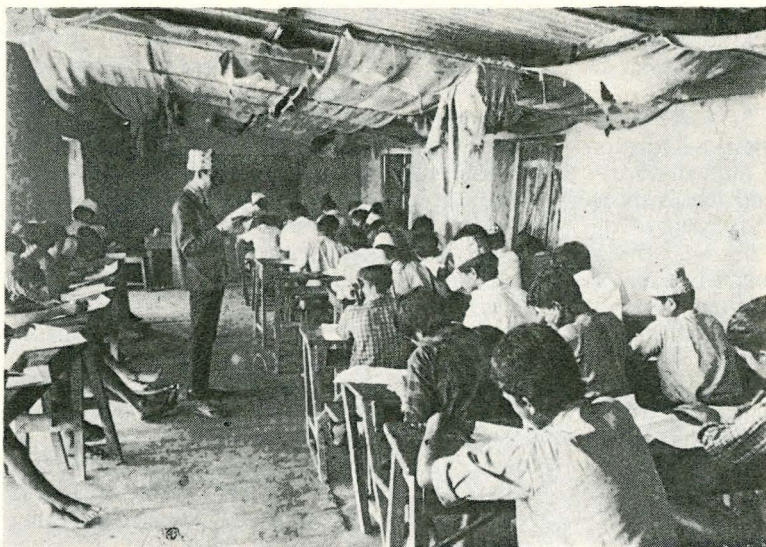
sign, even lifting apparently the spirits of some unlikely to travel on it. After four months of rain, mud, isolation and leech bites, both Nepalis and foreigners are feeling a bit weary and irritable. The arrival of the plane brings us back into the world, although as we hear the international news we wonder if we are not better tucked away in our "mountain fastness". Anyway, everyone suddenly seems to be lighter of heart, despite some fears for the crops due to the unusually heavy and prolonged rainy season.

The population, too, is looking forward to the ten day Dasai Festival, for the ordinary people, the highlight of the Hindu year. For this, 8,000 goats have been imported from Tibet for ritual slaughter. Everyone has to buy or borrow new clothes for the occasion, and it seems as though all the staff require holidays at the same time. For those who feel they cannot participate in the various rites and activities connected with the festival, this is a very trying time.

Following the acceptance of the new Agreement with Government (see page 18) negotiations are now proceeding with the department concerned respecting our dispensary. This means that in the future we shall be working much more closely with the Government. We look to this as a positive step in our mission to Nepal, and in helping the people to help themselves.



Out-patients at Okhaldhunga Dispensary.



Some of the older boys in school at Amp Pipal.

The school that helps to make a village important

by *Glenys Walker of the B.M.S.*
reporting on *Amp Pipal*

"Didi, Didi, open the door!" The day has begun as the sun begins to lighten the sky at 5.30 a.m. The water carrier has brought the first of his drums of water from the spring. The view which School House commands on the top of the hill means a long haul up approximately 300 ft for the water carrier yet he cheerfully makes the trip three or four times each morning, glad of the £2.50 he gets each month for his daily two hours' work!

It seems early to be up—but the sound of the women pounding rice and grinding maize has been going on in the village for two hours. On a recent trek to the north two of our community health team found the floor being mudded beneath them as they awoke at 3.30 a.m.!

The next visitor to the door is an old grandfather carrying a basket of peanuts. At last the long awaited peanut season has begun and he comes to sell at 22p per gallon. So begins the laborious task of measuring out, pint by pint,

five gallons of nuts. The old man is still suspicious of the paper money I give him—so, "two numbers for ten rupees, one number for five rupees" is explained to him many times, so that he will not get cheated by shopkeepers. He's half blind so for unscrupulous merchants he, along with many simple villagers, is easy prey. Many years' dealing with missionaries has convinced him that we can be believed so eventually off he goes, hobbling with his stick, away to find something to sell tomorrow.

Early callers

"Buy some firewood: we've brought good wood, please buy". The raucous shout of a line of about fifteen assorted women and children. How I wish Mahilie were here! The Nepali girl who works in the house would know exactly how much to give for each load, carried with a band across the carrier's forehead. I have trouble in deciding which load is bigger, which wood is better and how much to give for each. Eventually they all go away more or less satisfied and I go back to the marking and preparation which seems doomed to incompleteness.

The "orange" lady calls next—ten oranges for 5p. Who could resist those tangy green tangerines? Once more the counting out—in groups of five scattered all over our verandah.

At last the basket is empty, the paper money and coins explained yet again and sixty-five oranges have found a home.

School preparation for today's 350 children is punctuated by various members of the community health team coming for the keys to the clinic which is at the end of our garden, so that they can pick up all the medicines, syringes, scales, etc., needed for running the clinics in neighbouring villages.

Help comes!

8 o'clock. What a relief when Mahilie comes. After organizing the work of house and garden for the day, schoolwork can go on undisturbed while Mahilie deals with the children who sell eggs to get their monthly school fees, the old lady who brings some vegetables for curry, more and more woodsellors and mothers, with their babies tied to their backs who must be directed to the clinic.

The peace does not last long however. At 9 o'clock up the path comes Bhim bringing his baby sister Bishnu to stay in our house while he and the other older children come to school. Their father is in India in the army and never sends money and rarely news, so his wife is trying her best to feed five children. She works in the fields to get a little rice for them all but

the children are all malnourished. When the baby was first seen at the clinic she was nine months old and weighed only 9 lb. Mother and baby spent a week in the nutrition unit but once home the mother was unable to feed Bishnu properly. The family lives in a shack and has no land at all. All the clothes for the family have been given to them, they have nothing. At fifteen months Bishnu weighed 12 lbs, was lethargic and would just sit for the whole day when she was not sleeping or eating. Six weeks later she is not still for very long, sometimes we wish she would sleep more! She is still very underweight but has gained 5 lbs and is beginning to enjoy life, as she carefully watches everything that goes on.

A girl's future

It seems no time at all before it is 9.45 a.m. and the insistent clanging of the school bell brings children from all directions, some have walked for two hours, some for five minutes, and the national anthem begins the day. As the children disperse, one of the class VI girls comes up to me. Jayanti wants to study to class 10 and sit for her school leaving certificate but Amp Pipal has only a middle school—classes I—VII—and her parents will not permit her to walk for 2–3 hours in the dark to attend the nearest high school. (This is true for all the girls unless they have relatives living near a



Girls soon learn the technique of carrying heavy loads.

high school). "*Guru-amma*" (literally teacher-mother) "is it true? Is this going to be a high school?"

My mind sped back to a meeting two months ago. All the leading men of the neighbouring village council areas, Khoplang, Paluntar, Harmi and Amp Pipal had been invited. "Come on Padam, Krishna has given one hundred rupees. Surely your're not going to be outdone?" Padam puts his thumb print against a pledge for 110 rupees. About 150 men are crowded into the smoke filled room so that not a square inch of the straw matting is visible. With much good natured teasing and cajoling pledges are made towards the 16,000 rupees required. The men heard a glowing report of Amp Pipal Middle School during its nineteen years (seventeen under the United Mission to Nepal, two under His Majesty's Government of Nepal).

The school is the third largest in the Gorkha district including high schools; it has the largest number of girls in any school in the district, largely because of the presence of women missionary teachers on the staff and the consequent encouragement to girls' sport, handwork, etc., in the school. It is ironic that at the moment when the number of girls on the roll plays a very decisive role in the school's future, it is almost inevitable that there will be no woman on the staff!

Opportunity given

About one month after this preliminary meeting the headmaster once again stood before a meeting to read—this time a letter to the Gorkha District Education Committee announcing that plans are under way for the making of necessary equipment and that the required 16,000 rupees have been pledged and therefore requesting that Amp Pipal be granted high school status. Now, as the decision is awaited, everywhere there is excitement and eager anticipation. The schoolmasters feel that another new era is about to begin for the school; the Amp Pipal village *panchayat* (council) leaders are sure that their dream is about to be realized. Amp Pipal will be unrivalled in importance among neighbouring villages, having both a hospital and a high school. Only the District town itself can boast both. By the time you read this it is probable that Jayanti and her friends will have an oppor-

tunity to finish their schooling and even go on to some form of training or higher education.

Meanwhile from near-by classes comes the chanting of master and pupils of the day's lesson and shouting from those classes whose master has not yet reached the classroom. One class is led out on to the playground and the master teaches in the warm sunshine instead of the chilly classroom.

Children are helped

The mid-day break is greeted gladly by pupils and teachers alike. About forty of the poorest and most undernourished of the primary pupils are fed with maize and soya meal mixed with meal provided by the community health programme through the Nepal Children's Organization. Much of the cost of the freight on this from Kathmadu was paid by children in Girls' Brigade and Sunday Schools in Britain.

The only Christian teaching which the school-children can receive must be done out of school hours and off the school property. My house being right next to the school, able to accommodate large numbers of children, is just one example of God's provision for the school. And so when school has finished, almost every day, groups of children come for the girls' club, the sewing class, or the Bible class.

Attendance is always good and enthusiasm abounds for all the classes where each group has the opportunity of hearing of Jesus' love. This is especially true of the Bible Class to which 100 or more children have been coming regularly for a year. Apart from these classes the children hear nothing else of Christ in most cases and so it is a privilege and a challenge to introduce these young children to Jesus. Most week days, therefore the day ends with fun and singing as the children love to sing "Jesus songs" with the guitar, and the joy continues as preparation for the following day begins by candlelight.

* * * *

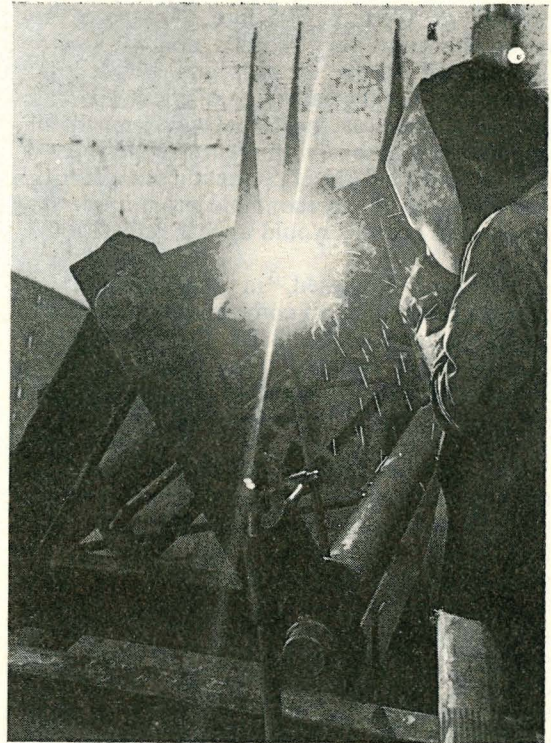
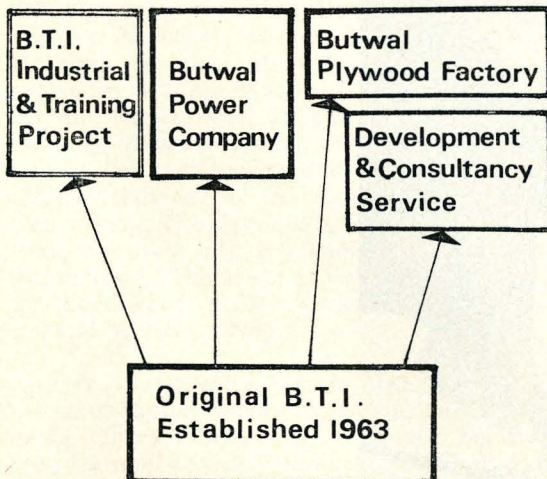
An experiment that works !

by **Stephen Bull**, serving with the B.M.S. in Nepal

IT has been our privilege over the last two years to be associated with the work of the Butwal Technical Institute, Butwal (B.T.I.), a UMN "project" in West Nepal.

The B.T.I. is an institution with a difference. It was initiated about twelve years ago in order to offer apprenticeship, or "on-the-job", training in various trades to Nepali young men. In order to finance the training programme the trainees work in the B.T.I. production and service workshops, the profits from which are designated for the training programme. The title of "Institute" is therefore a complete misnomer because B.T.I. is not an institution as such but a small industrial engineering complex consisting of workshops and a training section. As far as we are aware this approach towards providing training, and financing thereof, has not been successfully tried in any developing country before.

The present B.T.I. is just one "shoot" of a much larger "plant" (as shown in the diagram below) consisting of an electric power company, plywood factory, and consulting service, having "grown" over the last twelve years from the original Butwal Technical Institute. Due



to the brevity of this article we will just discuss the B.T.I. Industrial and Training Section with which we are associated.

The original objective for establishing the B.T.I. was to provide a means of service and witness to the saving grace of Our Lord Jesus Christ, to the people of Nepal, through an economic development programme viz. the establishment of fully supporting and economically viable engineering workshops, the employment of Nepali workers in the workshops, and the training of young men for employment in the B.T.I. workshops and surrounding emerging industry. This objective has been pursued up to the present time, and it is expected to be continued in the future. Of course, "economic development" or "social improvement" is not new with regard to the introducing of Christianity into a non-Christian society since this approach was in evidence even in Carey's days in India! But why, you may ask, has it been necessary to employ economic aid (with its accompanying problems and misunderstandings) as evidence of our Christian concern in Nepal? First, Nepal has only been

opened to Western influence, commerce and industrialization very recently and is therefore desiring all forms of aid, and development know-how, for the satisfying of the needs of its people. Second, as the Nepal Government has imposed restrictions with regard to proselytization in Nepal a form of communication through the operation of an economic programme in a developing country would appear fully justified.

We were requested, in the light of our experience in India, to come and head the training programme of the B.T.I. One of our main objectives has been to train a suitable young Nepali engineer to take over responsibility for the programme when we leave shortly.

The type of training offered is termed "on-the-job" training and is organized along similar lines to trademen's apprenticeship training in the West. All trainees are employed in production and service workshops for a full four-year period (including an initial six months' pre-training in basic skills in the training section) engaged on work in the production activities, and receive a regular salary. The training section, for which we are responsible, coordinates the training of the trainees and offers the formal training for the dissemination of relevant theoretical knowledge in order for the trainees to become competent and fully skilled tradesmen. Some twenty-five part time Instructors are required for giving the theoretical

tuition. I also have the opportunity to teach some classes.

Training is offered in the following trades: machinist, welder, carpentry, auto-mechanics, electrician and office clerk cum accountancy. In all we have some 64 trainees, aged between 15 and 20 years, living in small hostel units attached to our staff housing. Last year we received over two hundred applications for just twenty vacancies, which gives some idea of the demand for the training being offered at B.T.I.!

But what has economic development, the establishment of industry, the providing of employment, and the offering of training to young men, however laudable, to do with missionary service? Perhaps the reason will become more evident when it is realized that twelve years ago there was not one Christian living in Butwal, and no church. Today that situation has completely changed: a small nucleus of Christians are to be found worshipping and serving God, week by week, in a small church building opposite the Institute. Most, if not all, of these Christians have become believers through the influence of the claims of the Gospel during their trainee days at B.T.I. Many of them, today, hold responsible positions both on the Institute staff and in the church.

Has the Experiment been a success? We believe the results speak for themselves!





Girls at the Mahendra Bhawan Girls' School.

We are here to learn and help

*writes Eileen Talbot, serving with
B.M.S. in Kathmandu.*

DO you know what gives the greatest job satisfaction to UMN personnel here in Nepal? It is to work oneself out of a job! In Kathmandu, Miss Margaret McCombe is now deputy head of the Mahendra Bhawan Girls' School, having passed on the headship to Mrs. Martha Mukhyia. At the Shanta Bhawan Hospital, the post of Administrator is now carried by Mr. Bir Bahadur Khawas instead of Mr. San Ruohoniemi, while Miss Ruth Angove, formerly dietician adviser at the hospital, has trained her replacement and is working as a dietician adviser to the Government Health Department. This does not mean, of course, that when a certain task is completed one is then unemployed. There are many other openings for those whose skills, experience and witness can still be used in Nepal.

In the community health office my fellow worker is Samuel Shannyasi. He started working in the office in November, 1974, and we have been learning and sharing together. His spoken

and typewritten English were good when he came and have improved through the year. Having previously lived in Tansen and Amp Pipal, Samuel has a unique knowledge of the needs of our community health staff in outlying places and uses the utmost persistence in trying to obtain any medical supplies they need from the various departments here in Kathmandu.

Danmit, his wife, is a much appreciated health worker in the Shanta Bhawan community health programme and their two small children assist their mother as visual aids in the health education she gives to the Newari women in their village. It is wonderful to have Christian couples like Samuel and Danmit working with us in the Mission.

Slow changes

"Community health is a very broad umbrella" is a saying that Dr. Noboru Iwamura, the former UMN Community Health Director has frequently used, and the sharing of my services with other projects (in order that their health remains whole!) has in some ways been a part of our department's work, and certainly this has only been possible because of Samuel's presence in the office. Filling a gap in the headquarters office for a month and working at Tansen for several weeks in the preparatory work involved in setting up a new Auxiliary

Health Worker Training Programme, and helping to train a Nepali typist clerk to succeed me, has certainly given greater insight and more variety in my day to day duties.

His Majesty King Birendra has said, "Just as I have affection for my country and people, so also I bear my responsibility to alleviate the suffering of my sick and hungry countrymen", and the Government is seeking, with the assistance of many agencies, including the UMN to improve the health and supply the physical needs of the people. However, changes do not come overnight. The life expectancy throughout the country is still only 46 years, and we know that 50% of the children will die before reaching the age of 5 years.

Figures in themselves do not convey very much, but when you have shared in the sorrow of one of the Nepali staff whose baby has died, it comes much nearer home—and then it is too late to ask "why didn't you tell us earlier, or why didn't you take him to the hospital?" For you know that the older women still have most of the say of what happens to the children, and therefore health education takes a generation to show its effects in many cases.

However, there are some hopeful signs and sometimes the message is being remembered by the village *panchayat* (council) leaders who, as husbands, can certainly say what should be

done in their homes! Recently one of our Nutritionists, Miss Miriam Krantz, returning home on a bus after dark, was fascinated when a fellow traveller, on hearing what her work involved, proceeded to recite one of her own talks to her almost word for word. You can imagine his embarrassment when he recognized her in the lights of a shop a little later in the journey!

To be constantly the receiver is not good for anyone, and there is still much that we can learn from our Nepali friends. UMN medical staff work alongside compounders and learn from them and help them to gain more knowledge; similarly, with local (unqualified) "midwives". How much better to use them and train gradually, learning from them about local customs and beliefs. An ancient Chinese poem says:

"Go to the people,
Live among them
Learn from them
Love them
Start with what they know
Build on what they have
But of the best leaders
When their task is accomplished
Their work is done
The people all remark
We have done it ourselves."

(see next page)



Miriam Krantz giving a mother advice on nutritious food.



Pastor Robert Karthak and his wife.

Christ always showed respect, affection and concern for the individual and gave people the joy of giving to Him and working alongside Him. It would be less than Christlike to come as Westerners and Christians and be continually on the giving side; without acknowledging and providing opportunities for our Nepali friends

to be givers too. Their contributions in friendship, extremely hard work and good humour are a constant example to us. The women and girls especially work extremely hard in the house, in the fields, and in looking after the younger children. They are generous even when they have next to nothing to give.

The fellowship in the Nepali congregations is a very real and rich experience and to hear the testimony of those who maintain a joyous faith and witness in spite of much opposition and persecution from the family and from neighbours is extremely humbling. Christians who have been imprisoned for their faith are often happier there because they have less opposition, more opportunities to witness and frequently more fellowship with other believers!

Here in the Kathmandu valley there is a fairly large Nepali congregation and Pastor Robert Karthak is greatly used by the Lord to minister the Word to Nepalis and Westerners alike, but in many places in this mountainous land there are lonely Christians who very seldom have the opportunity of Christian fellowship and we would particularly covet your prayers for them.

Book Review

Seed of the
Church in China

M. Boone, St. Andrew Press £2.75

William Boone was one of the first Protestant missionaries to take up residence in Shanghai after the signing of the Treaty of Nanking in 1842.

He spent the rest of his working life in Shanghai, preaching the Gospel and establishing schools.

He founded schools which became St. John's College and Medical School, and became the first Protestant Bishop in China.

This book not only tells the story of Bishop Boone's life and work, but vividly describes the political changes of the 19th century, the resistance to

change which led the Chinese to despise foreigners, the persistent efforts of Western traders and governments to open up trade with China, and the particular incidents, some not to the credit of Western powers, which forced China to open her doors. It is an important addition to the record of Protestant work in China.

E.G.M.

Missionary Record

- | Arrivals | |
|--------------|--|
| 11 November. | Miss W. N. Hadden from Yakusu, Republic of Zaire. |
| 15 November. | Mr. and Mrs. G. I. Pitkethly and son from CECO, Kimpese, Republic of Zaire. |
| 21 November. | Rev. D. R. A. and Mrs. Punchard and family from Paranavai, Brazil. |
| Departure | |
| 7 November. | Rev. F. J. Grenfell to Sao Salvador, Angola. |
| 19 November. | Miss C. Preston to Chandrahona, Bangladesh. |
| Death | |
| 22 October. | In India, Mrs. S. N. Das, widow of Braganada Das, India Home Missionary 1920-1927. |

Acknowledgements

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address.

(28th October, 1975 to 18th November, 1975)

General Work: Anon., £7.00; Anon., £1.00; Anon. (CYMRO), £25.00; Anon., £9.00; Anon., £1.00; Anon. (B. J. K.), £5.00; Anon., £20.00; Anon., £5.00; Anon., £7.00; Anon., £10.00; Anon., £2.00.

Women's Work: Anon. (Prove Me), £5.00.

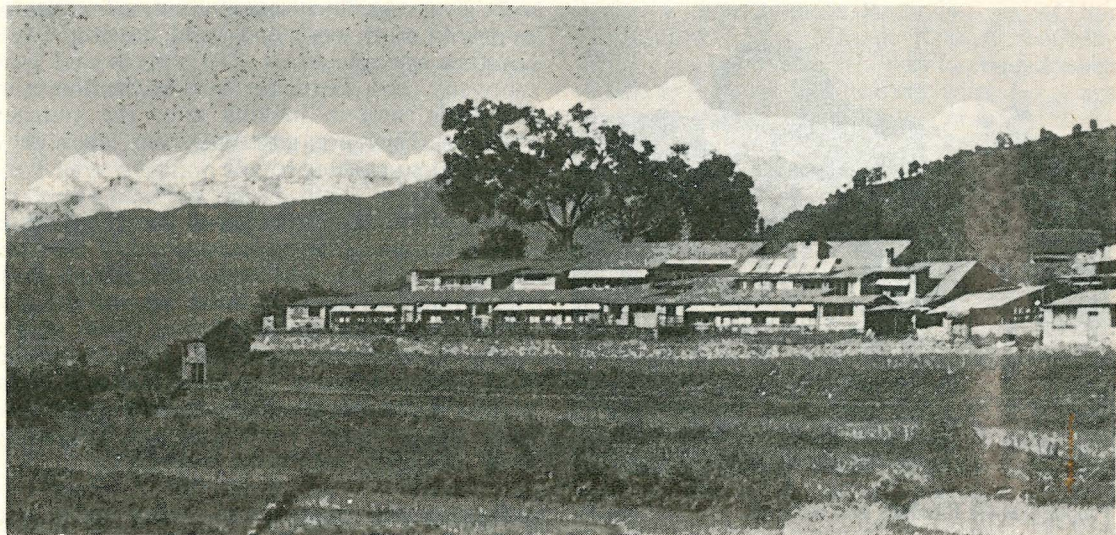
Medical Work: Anon., £8.00; Anon., £10.00; Anon. (W.R.Y.), £15.00; Anon., £5.00; Anon., "In loving memory of Margaret and Arthur", M.M.F., £6.00.

Gift / Self Denial: Anon., £1.00; Anon., £10.00; Anon., £5.00; Anon., £1.00; Anon., £1.00.

Relief Work: Anon. (R.P.), £5.00.

LEGACIES	£
Mrs. C. A. Brand (In memory of Rev. Arnold Streuli)	100.00
Miss W. M. Bush	6,750.00
Mrs. B. Campbell	500.00
Miss J. M. Collier	436.07
Miss A. E. Crussell	6,055.05
*Mr. F. B. Depledge	1,400.00
Mrs. M. G. Evans	500.00
Ida May King	200.00
J. W. McFarlane's Trust	75.00
Miss I. Neilson's Trust	600.00
Mr. A. Pratt	1,000.00
Miss A. Randall	100.00
Mrs. M. Thomas	1,354.56
Miss E. B. M. Wishart	282.09

* In gratitude for and in loving memory of my dear mother, Lola Ann Depledge who became a victim to the disease of cancer.



The Amp Pipal hospital (above) is about 4,500 ft above sea level. Much of the cost involved in its construction was the payment of carriers responsible for carrying all the materials on a climb of several miles.

(below right) Members of staff at the hospital share in morning devotions.

Members of the United Mission to Nepal come into contact with Newaris, many of whom speak only their own Newari language. (below left) A Newari family.



missionary herald

*The monthly magazine of the
Baptist Missionary Society*

*March 1976
Price 5p*

Baptist Theological Seminary Library
8803 Rüschlikon, Switzerland

bms
bms
bms
bms
bms

Worship in the Upper Zaire today

by John Carrington, with the BMS in Zaire from 1938.

*"Let us sit down in the house with the roof high up above,
Let us listen to the news, let us hear the tidings, from the bundle of leaves (the book) which the missionary brought.
Let us hear the news about the Father who left heaven and came down to earth. . . ."*

So speaks the talking drum on the South bank of the river Zaire in Kisangani early on Sunday morning, reminding Christians in the city that there will be service of worship *"when the sun has climbed high in the sky"*. (On weekdays, worship is at dawn, before folk go off to work).

The use of a talking drum is symbolic of a change taking place in the Upper Zaire since political independence was granted to the country and a revolutionary government is urging the people to take greater interest in the culture of their fathers. Earlier in the century, our churches copied Western ways in importing bells to call church members to worship. Some still ring their bells. But more and more are bringing into Christ's service their own ancestral broadcasting system which can say so much more than monotonous clanging metal.

Let us accept the invitation of the drummer and join fellow Christians at worship.

Visitors from Europe sometimes comment unfavourably on the noise in the church building as people gather for their service. This is especially noticeable when a large crowd is meeting for a special, united gathering. But vocal expressions of joy at meeting other Christian friends and discussion of recent happenings in city and village do not mean that God is excluded from worshippers' awareness.

African folk do not need artificial stimulus of a darkened sanctuary to remind them of God's presence, "Immanuel", where the sunlight of the outside world filters through stained glass windows and heavy metal-studded doors keep out everyday events. The spirit world is far closer to them than to us in the west who forget God so easily when we are busy in the workaday world and who need a quiet church building and ecclesiastical trappings to bring us back to spiritual reality.

But the effervescence subsides as the service begins. Often these days the choir gives us the signal to start. They have been waiting outside the building and now file in slowly, singing a specially prepared hymn as they take their places in the front. This may well be an imitation of the liturgy of some Episcopal Mission working in Zaire just as the long, colourful robes they all wear these days were introduced by American missionaries. Scripture sentences are then read—often a part of a Psalm from the vernacular version of the Bible—and the minister invites us all to join him in praising God with a hymn.

Old hymns used

You will be pleased that you know the hymns chosen. The words may be strange, though you will find no difficulty in singing aloud because our languages are all written phonetically. And you may well realize that you have not sung some of these hymns since you were in Sunday school. Our Zairian hymn collectors do not go through the numerous revisions which the Baptist hymnbook has had over the past fifty years.

The hymns which we missionaries introduced to Zaire, usually translations of well-loved hymns in the west, are still used with affection and joy every Sunday. The reiterated demand for more and more printed copies of the hymnbooks shows that they will continue to be used for a long time to come. But more and more preachers are using authentic African music in our worship these days. This has two big advantages over western hymns. First, the music is couched in familiar scales. That western music can be sung by our people is amply proved by the excellent renderings our choirs give of such pieces as Handel's Hallelujah Chorus, but the idiom is

often strange. I had to abandon teaching "*God be in my head*" to one of my school classes at Yakusu—they found the key changes too different from their own musical expression.

Shield or peanuts!

Then, secondly, European tunes spoil the meaning of the words we set to them except in the case of a few languages like Swahili. Many of our Zairian languages are tonal ones, like Chinese. The meanings of what you say depends not only on the vowels and consonants which you use to build up your words but also on the music with which you pronounce them. Give your sentence a different musical melody from the set tune it has in the language and you destroy its meaning or else make it say something quite different. Paul's injunction in Ephesians 6: 16, to take up the great shield of faith becomes, if read with the wrong music in Lingala: "Handle peanuts". Thomas, described in John 20: 24, has been thought by many Lokele people in the Yakusu area to be "a glib teller of tall stories" because someone read the word for "twin" (Didymus) with the wrong music—both words are printed alike.

Just imagine what happens when one of our well-loved hymns of the west is translated into such a tonal language and then sung to the tune we use in Europe. The western melody completely ignores the inherent tones of the

African words, so that listeners find it hard or impossible to hear what is being sung. The singer knows, of course, he has said the words to himself many times before with their proper tones. But as an evangelistic tool, a message to non-believers who hear it sung, that hymn has little value.

Our congregational singing will be interspersed with music from the choir. They too are using more and more authentic African music these days and have drums and horns brought in from the villages to assist with maintaining rhythm and emphasizing chorus parts. When the rhythm has been going for a short time, the choir members will probably help their singing with body movement and they will soon be doing what King David did, dancing before the Lord. Theatrical effects may be introduced into the choir items too. One of the male choirs in Kinshasa has a fine rendering of the spiritual, "I'm seeking for a city", which becomes all the more meaningful when the conductor walks about in front of his group with hand shading his eyes as he peers into the far distance. The Kisangani choir electrified us one Whitsuntide with a hymn about the Holy Spirit coming down as tongues of fire. Just at the appropriate moment in the chorus, each member of the forty strong group pulled out a box of matches and, as one man, explosively struck a light!

The offering has always been an important part of Christian worship in Africa. From the

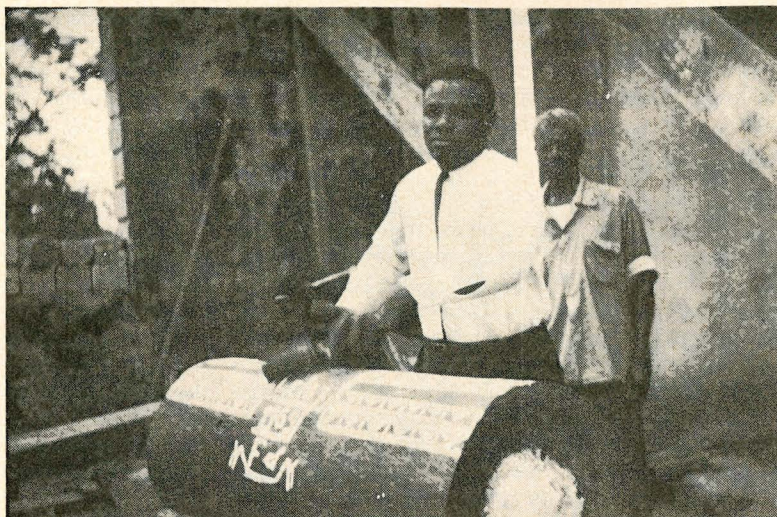


The women's choir, robed for worship.

(Photo: J. R. Carrington)

A Christian drummer calling worshippers to a service.

(Photo: J. R. Carrington)



early days, our pioneer missionaries taught young Christians about their obligations to make the work self-supporting. We introduced our western method of passing round plates or small, locally made baskets, which were then solemnly brought to the communion table where a prayer of dedication was said by the minister.

Nowadays, Zairian Christians make the offering a more joyful and active affair. Two large baskets or bowls are placed on the communion table and the choir starts to sing one of their rhythmic pieces. This sets the congregation's feet a-tapping and their hands a-clapping. One after another, members wishing to make a gift (and most do, even though some can only give a widow's mite) come to the front and place their contributions in the baskets. The clapping hands continue and the whole body takes up the rhythm of the tapping feet.

Such enthusiasm reaches a high point in the Thanksgiving Festival which we hold when churches in Europe are arranging harvest festivals. Gifts in kind as well as in coin are then brought forward and placed on the platform: maize, manioc, bananas, oranges, fish, snails, caterpillars . . . wicker baskets, earthenware pots, carpenter-made furniture, knives and axe-heads produced by local smiths.

Since the church needs more financial help to get on with the evangelistic task, a competition has sometimes been encouraged between

men and women members of the congregation. The two baskets are for the gifts of each sex. At the end of the offering period, the amounts given by the men and the women are counted and compared. Usually the women are found to have been more generous and the men are then given the opportunity to make further contributions to try to catch up and take away their shame.

Heart food

Since 1967, when the Simba rebellion was finally put down and refugees could come back from their forest hiding places (the few who were still alive), some of our Upper River churches have adopted a special way of dedicating the offering. The minister takes each plate or basket in turn and raises it slowly above his head, holding it with two hands, while the congregation sings softly, "*O God, bless the gifts we bring to Thee*". We have been told that this is a deliberate taking over into our worship of the Roman gesture when the host is elevated during the saying of the Mass. Protestant and Roman Christians learned to worship together in the depths of the forest, facing persecution from a common enemy.

Scripture reading forms an important part of our worship service. Some passages have been arranged for alternate reading by pastor and people. These have become known off by heart

by frequent usage and, like the words of our hymns, are especially appreciated by church members who are still unable to read for themselves. But a large proportion of the congregation can read and you will see them opening their personal copies of the Bible or the New Testament and following what the pastor is saying.

African preachers put a lot into their sermons as a rule. Jeremiah's use of real life situations and practical demonstrations of the meaning of God's Word for His people is one that our pastors appreciate fully. "We have eaten our fill of heart food" is a literal translation of what many of the congregation say as they leave the sanctuary after the final benediction.

ANGOLAN REFUGEE STUDIES IN BRAZIL

The December 1971 issue of the Missionary Herald carried a story under the title "An Angolan Refugee prepares for the flights of missionaries". It was the story of Marculino Alvaro as told by him to a former B.M.S. missionary, Vera Harrison.

At that point Marculino was in Zaire, where he had fled in 1961, working with the Missionary Aviation Fellowship.

News has been received from him recently and he says that he is now in Anapolis, Brazil, where the M.A.F. have sent him for further study at an aviation school. He is hoping to be able to link up with

B.M.S. missionaries. He is also hoping that before too long his wife and family will be able to join him.

Marculino visited Angola last April, before he left for Brazil, and in his letter he looks forward to the time when he will be able to return to Angola.

Since that letter was written the situation in Angola has changed and as we go to press

The service ends with a handshake from the minister as each member leaves the building. The choir will be singing a final piece and many of the worshippers sing aloud as they file out. In one of our churches, each member joins a growing line extending from the pastor down the path outside and everyone goes along the line shaking hands with everyone else! It is also the custom with some to raise a pointed finger skywards after the handshake and say quietly, "*That's where we belong*". Their confidence in God's immediate, continuing presence with us, after we have left the church service as well as during the time of worship, heartens all of us who have the privilege of worshipping with the Christian church in Zaire today.

we are awaiting further news of our many friends in north Angola.

Jim Grenfell, our B.M.S. missionary, left São Salvador on Wednesday, 21 January. This was on the advice of the local church leaders, and he is now in Kinshasa. It seems that some refugees are beginning to make their way across the frontier into Zaire.



Baptist forms of worship in Trinidad

by Sam Vernon, with the BMS in Trinidad 1966–1975.

TO speak of the Baptist church or the Baptist people in Trinidad is to project an image of ridicule in the minds of a considerably large number of our population. To such persons, the term 'Baptist' is synonymous with what is known in Jamaica as 'Pocomenia' a term meaning 'little madness', a religious sect with certain queer rituals, extreme emotionalism and in many cases superstition. This religious sect has identified itself as 'Baptists' but the teachings and general moral pattern of life are far removed from those basic teachings and practices for which Baptists have historically stood. Happily, we have made some progress in recent years, and gradually the general public is learning how to distinguish the 'genuine' from the 'masquerade'.

Programmes sponsored by our Southern Baptist brethren on radio and television, our schools, our contact with the press and the growing influence of our members and adherents in so many circles within the society, are surely, if not rapidly, projecting an image which adds considerably to our work and witness.

Broadly and simply put, there are three distinct patterns of worship in our Baptist community, each of which is a reflection of the measure and place of training of our pastors and lay leaders.

The majority of our churches are pastored by *'tent-making' men whose commitment and devotion deserve nothing but unqualified commendation, but whose training leaves a great deal to be desired.

Having been brought up in a religious system which places little, if any emphasis on the importance of the 'mind' in worship, they experience satisfaction in worship where the



Friends gather for the farewell to Rev. S. Vernon and his family at Piarco, Trinidad.

(Photo: P. Brewer)

tempo is very pulsating, to put it mildly, and the duration is comparatively long.

Participation in all worship services on the part of the congregation is not only desirable but it is a must. To deny or to withhold the opportunity for individual prayers and responses, is to deprive the worshipper of one of the inherent 'joys' of worship. Prayers are sincerely, passionately and loudly offered in a language understood by all and marked, as it were, by a set form of words. Almost unconsciously, perhaps, but no doubt with great fervour, certain expressions are used all year round, and by nearly all those who pray in any one service.

Lines of hymns are read by the preacher for the benefit of those who either have no hymnal, or who are unable to see very well. Hymn tunes are important, though more often than not they are a 'deviation' from well known original common metre tunes.

Many parts of the sermon, like the free prayers, are given with a kind of intonation during which is spontaneous humming (called 'moaning') of hymns. As can be imagined such services can be heard a good distance away, and they are appealing and exciting to the emotions.

Having thrown their whole selves into the service, people go away physically fatigued, but mentally and psychologically refreshed, and invigorated, feeling that they have had an encounter with God and true fellowship with their brethren.

What this form of worship means for a person who cannot appreciate any form which borders on sophistication, and who is limited academically, is difficult to understand by people used to more systematic and reserved form of worship. There is no doubt that worship in some instances means more to these people than to some of those who worship in an atmosphere of dignity, piousness and sophistication.

The second most popular form of worship may be associated with the trained natives from the United Theological College of the West Indies, and the B.M.S. personnel. The similarity in the form of worship led by these two groups is such that it far outweighs the differences, though in some cases they are very pronounced. There is for example, generally speaking, more fervour in the worship led by the local men than there is in that which is led by their British counterparts.

A wider appeal

The desire for something formal is just as real as it is ever present. The order of service is well planned; sermons are well prepared and appropriate hymns chosen in advance and some amount of practice is done where this is possible, prior to each service. By and large, this form of worship is compatible with that widely used in Baptist churches in Britain.

The average English congregation would probably feel very much at home with this second form of worship, and it is the form which will eventually 'win the day'. As increasingly we are becoming an educated nation, we are consciously or unconsciously yearning for something that appeals equally to soul, heart and

mind. Sentimentalism and emotionalism have a definite place in worship, but pressed too far, they create a spiritual shallowness if not a vacuum.

The third form, which is American oriented, is the order of worship used by the Southern Baptist brethren. This form of worship is far less formal than that mentioned above, and appeals to many people. There is organized congregational participation; young people pray more in the services and are more willing to take an active part in services. There is much to be said for this form of worship. It is noted for its fervour and evangelical emphasis, which has a definite appeal to all strata of society.

Worship and society

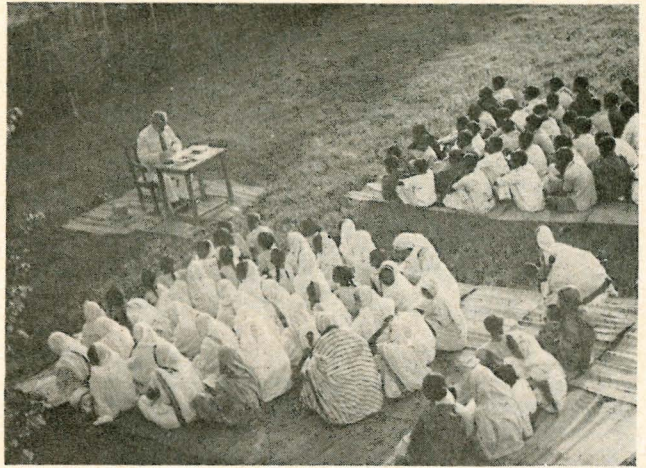
Common to all three kinds of worship mentioned above are the 40th Day Thanksgiving, (a kind of memorial service), special thanksgiving services held usually in a home as an expression of gratitude to God for healing, passing of an examination, or anything special. These are practices woven into the social structure of the society, and many people who call for a 40th Day Service or a special thanksgiving service in the church, or in their home, have no motive other than 'it is a good thing to do', or it is a tradition which must be unfailingly observed. To the wide awake preacher there are untold opportunities in these worship services for bearing testimony to the saving, enabling and sustaining grace of God in Christ.

In all three forms of worship touched upon above, there is a strong 'outside' influence which can be easily identified by anyone who is aware of our historical background. A casual study of our history, culture and ways of worship, will point to the African, European, and North American influences which have penetrated our society and determined in so many ways our outlook on life. We are in the true sense of the word, a multi-racial, multi-religious and multi-cultural nation who must eventually mold from this variety something that is distinctly Christian and yet distinctly Trinidadian.

** Men who obtain secular employment to support their own ministry in the church, based on St. Paul's example.*

Simple worship but deep devotion

Jack Wilde (1952–1975) writes on worship in Bangladesh.



THE morning service had been in the open air outside the house of the deacon, and screened from public gaze by a bamboo fence. In this front yard, where he normally plied his trade of cycle mechanic, he had spread grass mats and sacking. The women and girls, wearing the best saris they could muster, sat separate from the men whose well worn clothes showed how hard it was to make a living as bamboo workers.

A rough wooden table had been my pulpit and would soon become the Lord's table, as the deacon brought out a cloth, a small china plate of broken biscuits (the 'bread'), a brass beaker of sweet syrup (the 'wine'), and a larger plate full of 'cups' made from a local evergreen leaf folded and fastened with tiny bamboo pins to make individual cups, each with a leaf stem for a handle. These cups fascinated me. The scrupulous minister might have objected to this and other features of the service. Poverty had dictated them. We had, however, everything needed for an authentic communion service.

Family meal

I remembered administering the Lord's supper in the same village many years before. There was then a church building but no table. The cloth and the elements were simply spread on the raised mud dais, and the minister sat cross legged behind them facing the people. This, of course, is still the normal way of taking a meal on the house veranda for the majority of rural

Christians in Bangladesh, and it seemed right to them that the custom should be repeated in Christian worship.

But there is a significant difference between sitting down to a meal, men only, side by side, on a long veranda, being served by the women-folk, and having the whole family gathered round a table, all participating in the meal in one fellowship. Personally, I hope the table will become a regular feature of family meals in rural areas, (at the moment it signifies chiefly study and business), so that the full meaning of this family sacrament will come home to our rural Christian community.

Buildings essential

We may compare with this situation the Baptist worship in the towns where the congregations are almost entirely well educated salary earners, but are 'liberated' to the extent that they sometimes take a leading part in the worship. The majority of the men dress in western style shirts and trousers. The old custom of leaving shoes in the church porch has been abandoned in some towns, segregation of the sexes is breaking down, and sometimes a whole family will sit together. The forms of worship here are patterned on our western tradition, even down to minor details.

Town churches are built in permanent material, generally speaking, because in early days mission bodies wanted to establish a

presence in these centres. This means that most town Christians enjoy better facilities for worship than they would if, like their rural brothers and sisters, they had been left to provide them from their own resources.

There are house churches meeting in the suburbs of Dacca, and the Baptist Union is under strong pressure to put up churches for them. But land and building materials are very expensive, so these groups are learning, by sheer necessity, that the Church is not a building but people worshipping and serving Christ in their locality, a hard lesson in a country where for Muslim, Hindu and Buddhist the existence of a consecrated building, in a distinct architectural style, is regarded as essential for religious life.

One Bible

To what extent do the modes of worship in Bangladesh truly express the devotion of the national Christian? The Bengali Bible, in the older version, is the heritage of all Christians from Pentecostals to Roman Catholics, in spite of its awkwardly literal translation. New versions are being prepared and gaining acceptance as their various sections are published. It is good that there is a commonly accepted version, however, since the Muslim, with his deep reverence for the Bible, does not understand our fever for modern versions. As he sees it there should be one Bible as there is one Koran.

New hymns are beginning to flow from Bengali pens after a long period of sterility in

this department of Christian worship. Recently small collections of these new songs have been published and popularized in large public meetings up and down the country. They are one of the chief tools of our evangelism among Hindu inquirers, who delight in learning and singing them.

Political independence brought a flood of patriotic songs into being. Spiritual liberation has also produced genuine expressions of Christian faith and hope in a true Bengali idiom. Translated hymns, together with their foreign tunes, have been useful, and to some extent perhaps still are, but there is no doubt that this fresh outpouring of Christian song is both needed and welcome.

Reference to our Hindu friends suggests aspects of Christian worship which have been influenced by the mainly Hindu background of the Christians of Bangladesh. While Islam emphasizes the duty of performing daily prayers, Hindu teaching has concentrated on what is called *bhakti*, i.e., the service of the deity through devotion and love rather than by acceptance of a creed or performance of good works.

Devotion convinces

The idea of *bhakti* has come naturally to Christians brought up in a free style of worship with adoration of Christ's life and meditation upon his sufferings for sinners as important elements, but it is by no means restricted to them. Here is a typical expression of *bhakti* from meditations entitled "*An act of offering oneself*"



The morning congregation after worship at Khalishpur, Khulna, Bangladesh.

(Photo: B. W. Amey)



The congregation met on the veranda for worship at Mirerdanga, Bangladesh.

(Photo: B. W. Amey)

to God in folded palms of the hands", written by an Anglican.

"I offer my heart and my soul, my body and mind,
I put my whole trust in Him,
I bring baskets of flowers of every kind,
And spread them in awe at His feet."

This kind of devotional expression is the measure by which a sensitive Hindu would judge the claims of a Christian to have found the way of life. Creeds and moral teaching alone will not touch the Hindu heart if '*bhakti*' is not present, and gospel preaching and church worship must pulsate with genuine devotion to convince him.

It is not surprising that this type of devotion is found among older Bengali women who have

leisure for meditation and prayer, and who thus became effective Christian witnesses in their own right. Also not surprising is the fact that Bengali Christians regard the traditional three hour meditation on the death of the Saviour as the most holy service of the year.

We now see a movement in church worship towards a stronger affirmation of Christian truth and a greater sensitiveness to the moral constraints of the Holy Spirit, as a corrective to '*bhakti*' alone. We hear more and more the challenge to understand the fulness of Christ's salvation for the world, and the need to take action in and outside the church to right things which are wrong, to live on the resurrection side of the Cross and believe, when all seems dark, that God is still on the throne of the universe. Only with this kind of faith can we go cheerfully on in Bangladesh.

17 NEW CHURCHES IN FOUR YEARS

Gwyn Lewis, B.M.S. missionary reports from Dinajpur, Bangladesh.

We made a complete survey of the Dinajpur churches in 1975. This showed that there are now 33 churches or worshipping groups in the district comprising 723 baptized members and 350 families with a total community, including children, of many times more.

Of these churches 17, with a baptized membership of 355, have been formed of new converts

since December 1971. Two churches were so formed in 1975. There are outstanding invitations to visit 17 more villages with the gospel.

To pastor these 33 congregations and spearhead the further evangelistic outreach we have only 4 full time pastors, only 2 of them trained. Their dilemma is whether to neglect their pastoral duties in the already established churches or miss the further evangelistic opportunity.

If you feel called to share in this evangelistic work write to: The Candidate Secretary, B.M.S., 93 Gloucester Place, London, W1H 4AA.

Indian culture influences worship

Tudor Morgan (1943–1975) describes Baptists at worship in India.

THE missionary deputation was being welcomed. In the discussion that followed a lady in the audience mentioned that she had been to Agra. Of course, she had visited the Taj Mahal, built by the Moghul Emperor Shah Jehan ("the King of the world") in memory of his wife Mumtaz Mahal. For many visitors the Taj is a reminder of a conquest of India by Islamic rulers, before the period of the British Raj. Not many visitors to Agra will have bothered to find out where the Baptist Church is. The lady at the welcome meeting had done so and was present at the service one Sunday morning. She was honest enough to say that she was not very impressed!

I can appreciate her feelings. When it is known that an officer of the B.M.S. is to visit this church, the building is given a face lift. An interpreter is provided so that the visitor may address the congregation. A cup of tea is arranged after the service and introductions made all round. But a casual visitor dropping in on a Sunday morning would find the building a bit drab. In spite of the foreign language the visiting tourist might have recognized the English tunes of some hymns, but the harmony and tempo were not quite the same. Members of the church who were fluent in English might have been absent that particular morning, and there was no one there who felt competent to welcome the tourist.

The visitor was not to know that Havelock Church, now used by the American Methodists, was once a Baptist Church, and used for English services. Thirty years ago there were many soldiers who thanked God for the inspiration they had received in the Havelock Fellowship.

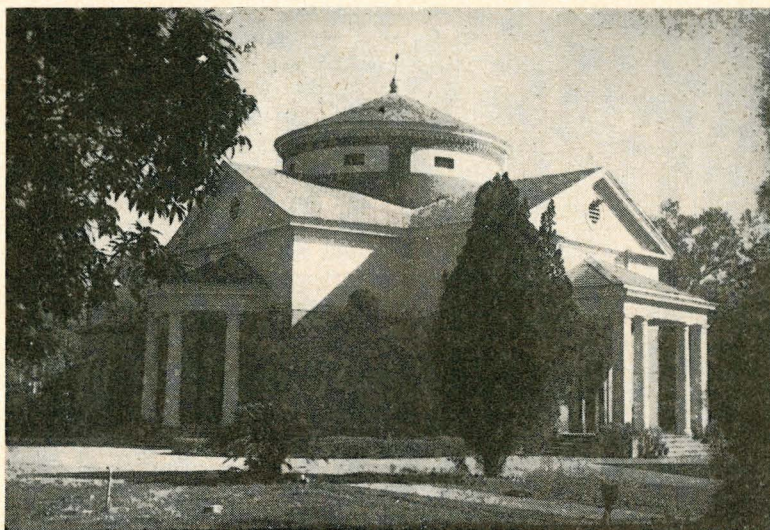
Many were converted through that fellowship and are, today, very active in the work of the church throughout the world.

Should a tourist care to drop in, say, at the Church of the Redemption or Free Church, Parliament Street, New Delhi, they would feel quite at home. The service would be in English, the order of service familiar, and many of the congregation would chat with them over a cup of tea after the service. There was a time when the viceroys worshipped in one or other of these churches. In a way, I suppose, they are reminders of the British Raj, but not in the same way as the Taj is of the Moghul Empire. There is life in these churches today.

This is not to say that worship in these churches is the same as it was thirty years ago. In 1945 a large number of the worshippers were British, many of them soldiers. Today, only a few, if any, of the congregation filling the church would be British. Most would be Indians from all over India as well as students and embassy personnel from African and other countries. They are happy to worship in English as it is a language understood by all of them. Neither do they find the form of worship foreign as they have grown accustomed to it. Indeed, some of them want it to be different from the forms of worship used by other religions in India. They are afraid that if words and thought forms common to their cultural background were used Christianity would lose its distinctiveness and, perhaps, its uniqueness. There is also the other point of view which we shall mention later.

Out to the suburbs

There has been a population explosion and shift of population in Delhi. When the British shifted the capital from Calcutta in 1911 they settled in North Delhi. Ten years later they shifted to New Delhi, five or six miles to the south. Recent years have seen a further shift of five or six miles southwards, to South Delhi. When the Rev. R. F. Tucker of the B.M.S. was minister at Free Church, Parliament Street, he saw this trend and placed a challenge before the members of his church. As a result of this there is today a thriving church at Green Park, South Delhi. The present minister, the Rev. G. H. Grose, of the B.M.S. is now placing a similar challenge before his members, so that



The Free Church, Parliament Street, New Delhi.

(Photo: D. Humphries)

there may be another church in the *nagars* (suburbs) where the people live. The church is alive and multiplying.

The B.M.S. and British Methodists had a share in the formation of Green Park Free Church. In those days they were responsible for providing ministers for this church and the parent church in Parliament Street. Today, both these churches, along with the Church of the Redemption (ex Anglican) are in the Church of North India (C.N.I.). At the inauguration of C.N.I. it was made clear that each of the six churches (including some Baptists) which came together was free to follow the traditional order of worship. In the act of living together, however, changes are taking place and will take place.

Pulpit now open

Over twenty five years ago I remember a senior missionary was invited to preach at a historic Anglican Church in Old Delhi. He was glad to accept the invitation. When he was told he had to preach from the lectern (a Baptist was not allowed in the pulpit) he was very sad, had he known he would have turned down the invitation. In recent years I have preached from that pulpit (though I wore no surplice, nor even a clerical collar). Last year, at the united service held in that same church on Republic Day, one of our Indian Baptist pastors (who has not joined the C.N.I.) preached from the

pulpit. The present vicar is a minister of the Presbyterian Church of Scotland. During the past year I have shared a communion service at the Green Park Church with an ex-Anglican bishop. That bishop, along with our colleague the Rev. G. H. Grose, has been engaged in the preparation of a service book for C.N.I.

Early Christians

There are many south Indians among the Christians of Delhi. Some of them belong to a tradition far older than either that of the Anglican or Free Church. They would remind us that St. Thomas landed on the shores of south India in the first century A.D. Because of this, many argue that Christianity is one of the ancient religions of India and not an alien religion. Should an English tourist drop in to one of their services they would find it very strange. However, they might be interested to join a south Indian gathering where the gospel story is portrayed through the medium of the traditional south Indian Kathakali dance.

The earliest Christian missionaries in Delhi were Jesuit fathers from the Portuguese colony of Goa. This work began as an extension of their mission to the courts of the Moghul Emperors. The recent, 'wind of change' in the Roman Catholic Church is reflected in Delhi. Many of the members of the interdenominational Delhi Christians Chorus choir are Catholics. In the

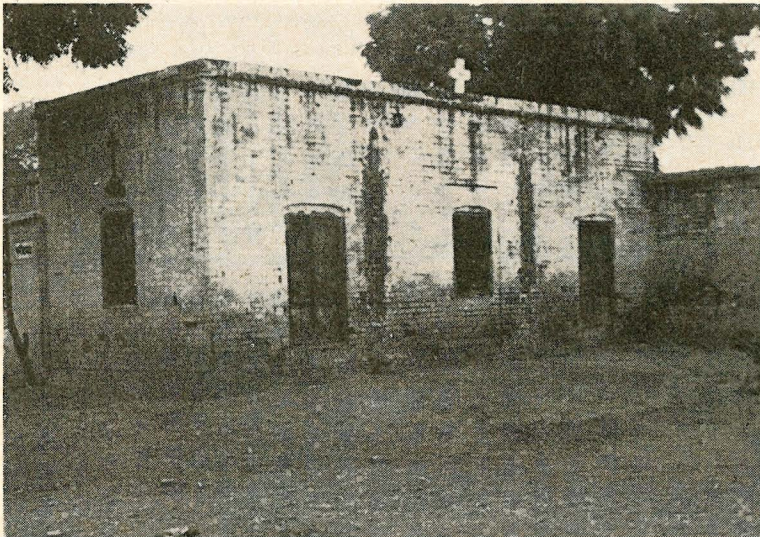
past two years, the students and fathers of their Delhi Seminary, along with the Sisters of Mercy of Mother Teresa Homes, have been the most faithful attenders at the January Week of Prayer for Christian Unity held in Old Delhi. In the seminar the theologians ponder over the most effective way for the church to complete its mission to all men. They think the duty of the church is 'towards every man who comes into the world, whatever may be his circumstances and culture'. They feel that the Hindu can understand the message of the Gospel better by using terms and thought forms of the Hindu Scripture, without in the least betraying his faith, but at the same time accepting all that is positive in the Vedantic experience, the Christian will be able to deepen his own contemplation of the divine mysteries. On this basis will eventually be laid the foundations of a theology, a way of worship and a whole pattern of religious life, which will enable the Church in India to be truly herself.

Worship and culture

This of course is a far cry from what we actually see in the worship of many small groups who do not wish to come together even within the C.N.I. Such a group is the Baptist Church (Hindustani speaking) of the Baptist Union of North India. Yet, a glance at their hymn book shows that they wish to be identified with the culture around them, and that, not only

in the matter of language. One section of the hymn book does contain translations of western hymns sung to (adaptions of) English tunes. Another section contains *bhajians*, devotional songs composed in line with Indian traditions of verse and melody, similar to those used by Hindus in their devotions. Another section contains *ghazals* on the line of devotional lyrics common among Muslims. There are also 'Punjabi Zabur' based on the Psalms. The accompaniment would consist of traditional Indian instruments, some of them not unlike the instruments used for the original Hebrew Psalms. Should a tourist be invited to follow some of the congregation to the *prem sabha* (love gathering) he would see (and hear) much more of this. He would make an acquaintance with the *qawn ali*, a common form of Urdu poetry. This is a kind of question and answer between rival groups, often composed extempore. The whole life of Christ is sometimes given in this form. This kind of gathering cannot be contained within the neat framework of an hour's service on the western pattern.

In the towns, church buildings do have the western touch about them, with the congregation seated on rows of benches or pews. For the Hindu or Muslim this would hardly be conducive to worship. They resemble a lecture hall. Indeed, I remember an old Indian pastor who used to refer to my sermons in his church as 'very good lecture, sahib'! Should an enterprising tourist venture to the *bustis* (crowded and



The village church of Old Faridabad, near Delhi.

(Photo: B. W. Amey)

congested habitations) or the village, where most of the population live, and join the worshipping congregation there, he, as guest of honour, would be given a stool or *charpoy* (string bed) to sit on. Others would be squatting on a *dari* (cotton carpet). Shoes or sandals would be lined up at the door, in keeping with the eastern custom of showing reverence for the place of worship. Moses was commanded to take off his sandals. The Bible of course is an eastern book. Those who have visited the east can visualize biblical scenes which were dark to them before. The crowds squatted on the grass to hear Jesus. Those who live in the east are more attuned to the supernatural. They speak in terms of visions.

If a tourist dropped in at Constantia Hall of the Y.W.C.A. on a Sunday night he would see a crowd of young people attending an evangelical service. It is in English. He might hear items given by a gospel group with their

guitars (Hindustani churches also have their groups with Indian musical instruments and the tune sometimes borrowed from a popular film). He would see groups of the hippie type. These might be occupants of a house in south Delhi called *Dil Aram* (The heart of ease). These you would find to be a group of devoted workers working among young people of the west who have come to seek from the religions of the east what they have not found in the west. Some of them have found Christ in the east.

Jesus said, 'the time is coming when we will no longer be concerned about whether to worship the Father here or in Jerusalem. For it is not where we worship that counts, but how we worship. Is our worship spiritual and real? For God is Spirit, and we must have his help to worship as we should.' Is there scope in our worship so that the Spirit can give his message to the church today, and salvation come to the world through the church?

HELP THE HERALD!

Several people are now helping in the delivery of Missionary Heralds each month and the B.M.S. is grateful because this saves money. Here are some of the ways that help is being given, and in which you may be able to help.

- 1) More churches in the London area are now arranging for their magazines to be collected from Mission House.

Have you a church member working in London who could collect the parcel for your church each month?

- 2) A person who has recently retired from business collects the magazines and other material for 15 churches in his area, and delivers them personally to the addresses.
- 3) Two churches in the Nottingham area, (on their

own suggestion), have agreed to receive the magazines for both churches in one parcel. (The saving in

postage in this instance is 22p in the no-Quest months, and 38p in the Quest months).

Missionary Record

Arrivals

- 4 December. Miss B. Earl from Pimu, Republic of Zaire.
- 6 December. Dr. and Mrs. A. M. Smith and son from Yakusu, Republic of Zaire.
- 10 December. Rev. and Mrs. G. R. Lee and family from Kandy, Sri Lanka.
- 17 December. Miss G. Walker from Amp Pipal, Nepal.
- 6 January. Mrs. J. K. Skirrow and sons from Barisal, Bangladesh.

Departures

- 27 December. Mrs. E. G. T. Madge for short trip to Asia.
- 31 December. Miss S. M. Le Quesne for Dacca, Bangladesh. Miss L. Quy for Cuttack, India.
- 7 January. Miss J. M. Comber for I.M.E., Kimpese, Republic of Zaire.

Death

- 27 December. Rev. John Duncan Jamieson, M.A. (B.M.S. Representative for Scotland, 1944-1957 and Honorary Member of General Committee since 1958).

Birth

- 27 December. To Rev. and Mrs. D. King of Barisal, Bangladesh, a son, Philip James.

Acknowledgements

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address.

(19th November, 1975 to 5th January, 1976)

General Work: Anon., £50.00; Anon., £10.00; Anon., £13.80; Anon. (Senior Citizen), £5.00; Anon. (Emerald), £20.00; Anon., £6.00; Anon., £10.00; Anon., 65p; Anon., £15.00; Anon. (R.C.), £10.00; Anon. (High Street, Newport), £6.00; Anon. (A Well wisher), £2.00; Anon., £5.00; Anon., £2.00; Anon., £5.00; Anon., £5.00; Anon., £5.00; Anon. £1.00; Anon., £30.00.

Women's Work: Anon., £5.00.

Medical Work: Anon., £1.00.

Gift & Self Denial: Anon. £5.00.

Relief Work: Anon. (W.S.), £8.00; Anon. (O.A.P.), £2.00; Anon., £1.00; Anon. (Edinburgh), £3.00; Anon., £5.00; Anon., £3.00.

LEGACIES

	£
Mr. E. W. Blythe	100.00
Rev. G. V. Graham	50.00
Miss A. J. Lambourne	150.00
Mr. F. J. Langridge	50.00
Mrs. M. B. Margeson	90.33
Mrs. J. H. Moss	634.76
Miss G. M. Northmore	8,000.00
Mrs. R. Preston	400.00
Mrs. Ada Robbins	25.00
Margaret A. Robinson	100.00
Mrs. E. B. Salmond	100.00
Miss L. E. Walter	2,291.39
Miss E. H. Warren	100.00
Miss I. B. Wood	824.10

TOGETHER



with the churches overseas the B.M.S.
witnesses to Jesus Christ who came to save
the world

The cost of such witness includes money.
Will you accept your share of the cost?
Send a gift now towards the 1976 figure

£896,739

Address your gift, or inquiry to:

**General Home Secretary,
B.M.S.
93 Gloucester Place,
London, W1H 4AA.**

DON'T FORGET 'JERUSALEM'!

Fred's in Barnsley. David's in Guildford.
Sheila's in Canterbury. Lois is in London.
They're all missionaries. In 'Jerusalem'.
Mission matters at home and abroad.

See what God is doing in your own country
... through the

BAPTIST TIMES

Only 7p

Every Thursday

For BOOKS

On Baptist history and principles
Denominational booklets
Dedication and baptismal cards
Church membership certificates

Write for full list to:

**BAPTIST PUBLICATIONS
4 Southampton Row,
London, WC1B 4AB**

Through the years cooperation between Missionary Societies has increased. One main area of concern at present is education for mission and in an attempt to encourage this during the coming months many Societies will be including in their literature the theme of "Togetherness". This article is based on an introduction written by the Rev. Norman W. Taggart, Home Secretary, Methodist Church Overseas Division. (Our emphasis in this issue of the Missionary Herald is on our togetherness in worship.)

Together in a divided world?

Every word in the theme is important—**Together in a divided World?**—but the question mark is most important. It appears after each of the sub themes too. It draws attention to the many grey areas of uncertainty and also to the points at which Christians are divided among themselves and from others. Omit the question mark and we are left with a cosy togetherness in which differences are ignored or politely smoothed over—when we cry 'peace, peace' when plainly there is no peace except that of apathy. But face up to the hard questions which exist at every point and there is the prospect of a challenge to unexamined beliefs and the possible exhilaration of fresh discoveries. We are much too afraid of controversy within the church. Certainly it can be sterile and destructive, driving people further apart into even more deeply entrenched positions. But engaged in with openness and trust it is a necessary ingredient of growth.

The main thrust of the theme is through five sub-themes. They are listed below together with the kind of questions which have been raised under each—

(i) Christians together ?

Should Christians be doing more together where they live and work? What are the obstacles to cooperation, and can they be overcome? How can Christians in local areas be strengthened for more effective service in the community?

(ii) Churches together ?

What common understanding have we in the British Isles of the Church and its mission?

Can the churches act together in the moral, political and economic crises in which we find ourselves? Is church union God's will (as it is believed to be by many Christians in various parts of the world who have felt guided into united churches).

(iii) Mission together ?

How can we increase the awareness of belonging to a world Church in which we share in mission with Christians of all nations, languages and cultures? Can we make it easier for Christians from Africa, the Caribbean etc. to witness to us? Will we hear what they say if they speak harshly about our complicity in such things as racial and economic injustice?

(iv) People of faith together ?

What do Christians have in common with the devout followers of other faiths—humanity or faith itself? Is it God's will that all will eventually become Christian? Can Christians and peoples of other faiths share and learn from one another?

(v) Nations and peoples together ?

Differences which do not lead to bitterness and discrimination etc. are obviously enriching—how can the people of the world come to understand and appreciate one another? Can the nations learn to use the limited resources of the world for the benefit of all before it is too late?

No shortage of questions then, and no glib answers either. But a great deal will have been achieved if because of the theme many more people are driven to face such questions. God's purpose is clear, in the Bible and through Christ—the whole universe to be brought into unity (Ephesians 1: 10); in a sense a new world already in being when even one person genuinely trusts in Christ (2 Corinthians 5: 17, NEB); and the barriers of language, race and culture falling before the rush of God's Spirit (Acts 2: 43–47). In some cases we already know what to do, lacking only courage and integrity to get on with it. In others we are unclear, but let not uncertainty blunt the challenge before us.

Write to CBMS, Edinburgh House, 2 Eaton Gate, London SW1W 9BL, or, Mrs Janet Bartrop, BMS, 93 Gloucester Place, London, W1H 4AA, for a resource list indicating various kinds of materials (many of them specially produced) to help you to take the theme further.

missionary herald

*The monthly magazine of the
Baptist Missionary Society*

April 1976

Price 5p

Baptist Theological Seminary Library
8803 Ruschlikon, Switzerland

bms
bms
bms
bms
bms

The wife of a minister sees much but, if she is wise, says little. Four wives however have been willing to write on what they see and do. You could call the series "Through the manse window" for they are able to look out on the work in which they share and we are able to look in on the life and home and family on which so many demands are made. If you look out of the window of the manse at Green Park, New Delhi you see two tombs (right), but Elsie Grose sees much more. (Below right) Mrs Elsie Grose standing with Dr. George James (headmaster of Agra High School) and Mrs Haider Ali (headmistress of Agra Primary School) and Rev. B. Amey outside the Kwality Restaurant, Agra.

Family life is important

by Elsie Grose, with the BMS in India since 1953

WHEN I first sat down to write this article the paper went into the typewriter, the title was typed, and then the inevitable telephone ring followed by visitors, until the whole morning had slipped away.

I returned to the typewriter, not to complete the article, but to move it from the table so that lunch could be set. While I had been away my youngest daughter, always ready to help, had typed her own version of my activities. I quote: "A pastor's wife has to answer the telephone, take messages, make tea and go to prayer meetings."

New Delhi is a rapidly growing city. All around us new housing colonies seem to spring up overnight. And among the many people who come from all over India to work and settle here are many Christians. It is so easy for them, in a new place, so different from the close Christian communities of the smaller towns, to lose their sense of belonging. Visiting therefore has a very



important place in our work here. People look forward to a visit from the pastor and his wife.

Family life is still very important in India and the whole family gather for Bible reading and prayer. Many of these new housing colonies are quite far from the church so that regular attendance for all the family is difficult. Cottage prayer meetings help to meet this need to some extent.

Wedding invitations, Christmas cards, etc., usually come addressed to Rev. G. and Mrs. Grose and 'fly'. The 'fly' may raise a smile but it indicates something of the Indian way of thinking. The 'fly' (short for 'family', of course) belongs together and it would be unthinkable to invite husband without wife, parents without children to any social event. So, a pastor's wife here, I feel, is very much more involved with her husband in the work of the pastorate. If I am unable to visit at the hospital or attend a cottage meeting with my husband the question is always

asked, "Where is Mrs. Grose?" (Of course, there are visits which the pastor must make alone, but the pattern of work is such that in many ways the wife is more involved).

In India one learns never to be in a hurry. Shopping, no dashing into the supermarket, filling a basket and dashing home again. (Having paid at the cash desk.) Time must be taken. When buying vegetables, each potato is picked out separately to take only the size one prefers and no bruises; tomatoes chosen one by one for just the right degree of ripeness; sugar, rice, etc., carefully weighed before you while the shopkeeper carries on a leisurely conversation with his customers. It can be most frustrating, but it can also be lots of fun.

We have a Women's Fellowship at the church. A small group of women who meet once a month in our house, on the last Saturday of each month in the evening. Not a time many churches in the British Isles would choose for

their women's meeting perhaps, but chosen here because most of our women are working, teachers, nurses, typists, etc., and are not free to meet in the afternoons. With the evening meal to prepare, children's studies to supervise and other chores to do when they get home, they do not feel able to come out on weekday evenings. So, we meet on Saturdays and, though the group is small, the members are very keen especially in the matter of service.

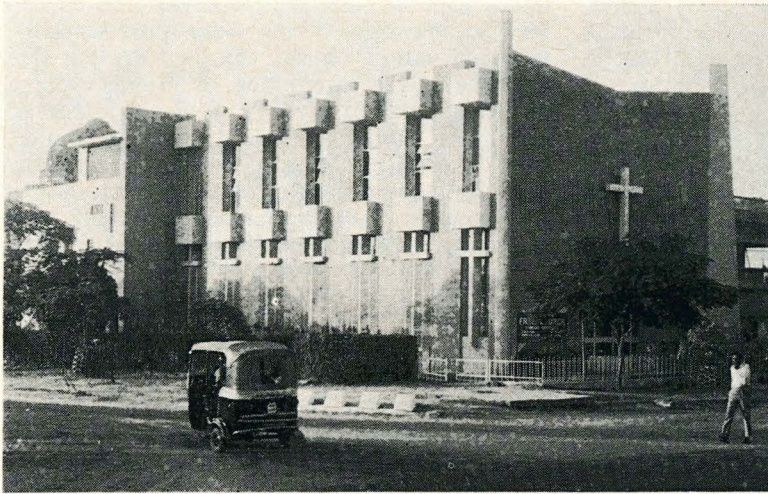
Clothes for cakes

Just this week, one of the few non-working women has been spending her time making trousers to go with shirts that we are providing for patients at the tuberculosis hospital. At Christmas we bought sweaters for sixteen adult patients and now we have more money in hand for this other clothing. We plan to keep a supply of new clothing at the hospital, shirts and pyjamas for the men and saris for the ladies, so that those patients who come in with only the dirty clothes they are wearing and nothing to change into after a bath, may be given a set of new clothes to wear. We raised about Rs.600/- (£35) by making and selling Christmas cakes and should be able to purchase a good supply of clothing with that. (Members of the Women's Fellowship take it in turns to visit the TB Hospital each month to give soap and oil to patients who are too poor to purchase this for themselves).

Only three members of the fellowship, including myself, have ovens in which cakes can be baked, so this Christmas cake project involved me in baking over 40lb of cake, (apart from that which I made for family and friends). Many of you will have baked your own Christmas cakes too, but even here there is a difference. You probably went into your local shop and purchased your dried fruits all cleaned and prepared.

The fruit we buy is very dirty and cleaning takes a long time. Four kilo of sultanas was reduced to three kilo by the time we had removed all the pebbles and dirt. Eight kilo of raisins had to be stoned. Nuts, (cashews, as almonds are prohibitively expensive now), peel, all has to be prepared and chopped. (Older readers will remember doing this in the days before the war). All this preparation work took place in





Green Park Church, New Delhi, showing the two flats at the rear. Rev. G. and Mrs. Grose and family live upstairs and their Hindi speaking ministerial colleague and his family live below.

our home where fifteen or so ladies chopped and dropped and spread stickiness everywhere. But how lovely it is to work together with this keen, happy group.

We live on the church premises in a flat at the rear of the building. This means that we are always available, be it 7 a.m. or 10 p.m. and our home is very much a part of the church. Bible Club, Youth Fellowship, Women's Fellowship, committee meetings, all use the sitting room for their meetings and gradually have taken possession of drawers, shelves, etc., for their own use.

Home for all

I quote another sentence from my daughter's article: "Our sitting room furniture is always being used in the church. For every drama produced, for every wedding reception, (the bride and groom must have a settee on which to sit), for every church social, the sitting room is emptied of most of the furniture." Living on the spot is most convenient, for everyone else.

One other aspect of my life that probably differs from that of most pastors' wives in the British Isles is in the matter of family separations. The daughter who tried to write this article

for me could do so because she is home from school for the long winter holiday. Nine months of the year she is away at boarding school and, because of this, I spend three months or so in the summer in the hills where her school is situated, in order to be with her.

Rich not poor

We are fortunate to have good schools here in India which our children can attend and so we do not face the long years of separation that many of our predecessors experienced. But still there is some separation to be faced, husband and wife sometimes, or children from parents, not only in these school years but later too, when the children leave school and may have to face the new experiences of college life or business life separated by many miles from the country in which they have grown up and where many of their friends are. But, by the grace of God, all these experiences become not deprivations but enrichments to our lives as we experience in new ways his sufficiency for all our needs.

A pastor's wife in India! So much is the same as a pastor's wife in the British Isles. Some differences, but the same Lord who has called us all into his service and gives us his strength wherever we are for the work which is his.

* * * *

Mrs Joan King with her husband and family pictured before leaving for Bangladesh.

We must be real people

by Joan King

What is the role of a minister's wife? Five years ago when we arrived in Huddersfield with our two young children to begin our first pastorate, I found nobody could give me an answer to this question.

Now, while enjoying a few days in the peaceful atmosphere of the Oxford Mission Hospital, Barisal, Bangladesh, following the birth of our third son, I wonder what is expected of a pastor's wife with five children in Bangladesh.

In this country the practicalities of living, cooking, washing, travel, take up so much more time. Nothing is as convenient as in England. Servants (a necessity dreaded while preparing to come to Bangladesh) make it possible to do things other than just running the household. On Sundays, when Clement and Shumallah have their day off, we get up at 6 a.m. in order to fit in the chores and get to church for 9.30 a.m.

Educating our older children takes care of four hours every morning. We are working from the Parents National Education Union Scheme and find lessons quite interesting. In the afternoons there is opportunity for me to do a little language study while the children play in the compound garden. Andrew (1½) has to be constantly deflected from the pond and he and the goats need chasing out of the vegetable garden, so not much serious study gets done. In the evenings I have a Bengali lesson for 1 hour, but drowsiness and mosquitoes make concentration difficult.

After two months here I find I understand very little Bengali and can speak even less. Our family still collects a crowd of spectators,



men as well as children, when we shop in the bazaar. We are still very much foreigners. In a country where most women go out very little and many educated women prefer to remain single than endure the restrictions of marriage, I wonder why the Lord called me to Bangladesh. Whatever can I do for him here?

Looking back over the past five years I have come to the conclusion that a pastor's wife is no different from any other Christian wife and mother. God wants us to be real people enjoying the life he has given us to the full and not just busy do-ers of Christian work. Even when we are in hospital enjoying rest, good food and all the loving care Christian nurses can give, we are not unproductive Christians if we are living each day for Jesus. We are to be gracious in receiving love as well as in serving others. Our desire in coming to Bangladesh was to share God's love with others. Instead, so far, we have been very much at the receiving end, especially now that our five day old baby is ill.

God calls us as Christians to be part of a team with other believers called the church in which all have a part to play, so that the team grows together in love and makes Jesus real to the world. The minister and his family are part of that team, with gifts that can be used and shared, making their contribution to the spiritual life of the church in the same way as all the members should.

In Huddersfield we offered our home and family life to God. Looking back we can see how he used our family as the nucleus round which he gradually added more children and families for family worship on Sunday mornings.



Mr P. Halder, Mr B. Singh and Rev. R. Baroi standing by the pond to which Joan King refers. This pond constitutes the water supply for the school and houses on the compound.

I found that I was doing all sorts of odd jobs that fitted in with the children's routine. Visiting some of the elderly and housebound who enjoy the antics of young children, making posters and helping with the church publicity, teaching in the Sunday school, attending the ladies Bright Hour, helping at Sunday school camps and door to door visiting, when we could find

a baby sitter. The great thing was doing it as part of a team of people who really cared, who prayed for one another and every aspect of the church's work and were eager to see others converted and growing in the faith.

As someone permanently encumbered with four young children and a husband who was always out, I found God could use willingness to be useful to him in an amazing variety of ways, not least in showing other adults as well as children how to commit their lives to him.

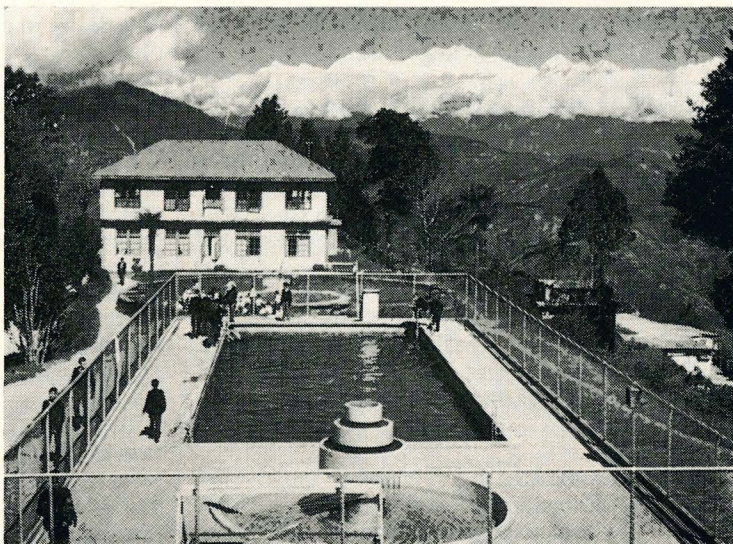
What are my plans for the future? During this year of language study we think and pray and wait for the Baptist Union of Bangladesh to decide where to send us. David could be doing church work as a minister or help with theological training course. Either of these avenues of service will mean him being away from home. I will certainly have to spend a lot of time with the family and their schooling, but I look forward to joining a Bengali church and becoming as active a church member as my Bengali permits and opportunities are given.

Already in the Christian Fellowship at the language school there has been opportunity for teaching a Sunday school class and helping with the crèche. The important thing seems to be to keep awake as Christians (it is very easy to happily do nothing in the tropical sunshine here) and live each day to the full.

In the shadow of Kanchenjunga

by Ernest Madge

MOUNT Hermon School is beautifully situated at North Point, Darjeeling, with a clear view across the hills to Kanchenjunga, 28,000 ft. high and about forty miles away as the crow flies. A glorious sight, when it is visible, which is by no means all the time. We ran into mist about half way up the 7,000 ft. ascent from the airport.



The school was originally founded by an American Methodist missionary in 1895. It moved from the centre of Darjeeling town to North Point in 1926, into a fine stone building which still provides most of the accommodation. A little later it changed its name to Mount Hermon School, and so it remains.

B.M.S. began to be involved in the 1950's when a few missionary children started to attend the school. Later, ties were strengthened when B.M.S. missionaries, Rev. Jack and Mrs Wilde, and Mr and Mrs John West, joined the staff. Other British Baptists, Mr and Mrs Duncan Wainwright, also worked there for a number of years. The present Principal, Mr Graeme Murray, and his wife, are New Zealand Baptists and a number of New Zealanders and Australians are on the staff.

My visit coincided with the end of term and Speech Day. It was quite fascinating to look over the scholars and see their varied racial origin and to watch the prize winners and try to guess their nationality. Only one prize winner was actually known to me, the son of Mr Lal Rema, a Baptist from Mizoram, now serving with an American Baptist group in Assam. There are a few B.M.S. children in the School, Peter and John Skirrow, and Brian and Jane Mardell, from Bangladesh, as well as Karen and Mark West.

There are 540 boys and girls in the school, 410 of them in boarding. They are listed as Indians 384, other Asians 121, Europeans 35 and Anglo Indian 10. The Indians include a son

of Rev. C. L. Hminga, former General Secretary of the Baptist Church of Mizoram, and Naga children. The other Asians include Tibetan and Thais.

The school is a very valuable Christian witness to children of wealthy families who otherwise would have little contact with Christianity. Religion is built into every part of the school's life and daily prayer and Sunday chapel are required of all the children.

At Speech Day the main speaker was Bishop Ghose, of Darjeeling Diocese of the Church of North India. I found myself sitting next to Tensing Norkay who, with Edmund Hilary, reached the summit of Everest in 1953. Tensing Norkay is now Director of the Himalayan Mountaineering Institute, which is near Mount Hermon; he is a good friend of the

school. The last I saw of him was in the midst of a crowd of boys seeking his autograph.

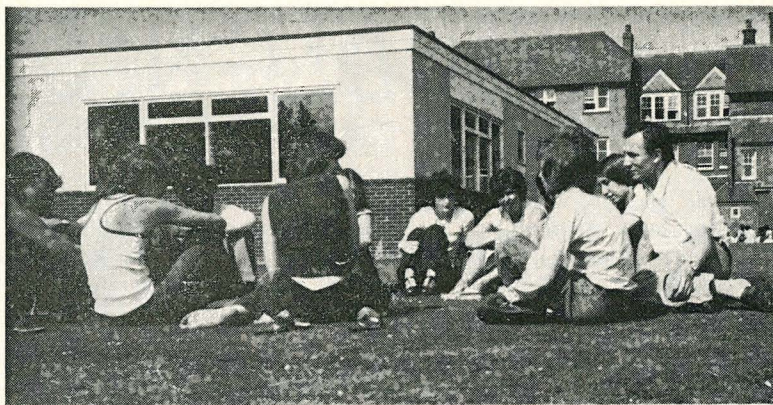
Sunday morning chapel was a farewell to the leaving students, seven of whom told us what the school had meant to them. Two of them were testimonies to Christ's work in their lives. Some of the leavers had been at the school for ten years or more; and for nine months of each of those years, as the children do not usually go down to the plains in the hot weather. The place of the school in their lives is tremendous. Many former students now occupy high positions in government and the professions. Even if they have not accepted Christ, they have been deeply influenced by the Christ way of life.

We pray for the school, the Principal, staff and students especially remembering Mr and Mrs John West.

(left) The swimming pool at Mount Hermon School with Mount Kanchenjunga in the background, and (below) the school buildings.



Di and Michael Woosley have often shared in B.M.S. Summer Schools. Here Mrs Woosley (fourth from right) is pictured with a discussion group at Bexhill, and (below right) Mr Woosley with a group of Summer Schoolers resting during a walk from Bexhill to Battle.



We have learnt island life

by Di Woosley

MY husband and I, with our family, have spent the last eleven years or so living on islands in the West Indies and Europe. We started off in Jamaica in 1964 and went from there to the Turks and Caicos Islands, still in the West Indies, and more recently to Guernsey, one of the Channel Islands.

All of them very different to live in and with their own ideas on ministers and ministers' wives! It goes without saying that our present home and church life in beautiful Guernsey hardly differs from that of any manse in England, except that upon leaving the manse, no matter in which direction one drives, it is only a matter of minutes before we reach one or other of the different beaches and the sea, cold by West Indian standards, warm by English comparisons!

We had the same situation in Grand Turk, except that as the island is only $1\frac{1}{2}$ miles wide and 7 miles long, most of the time you can see the sea as well! Jamaica is much bigger than either Guernsey or Grand Turk, even so, the Baptist community was close and with a name like ours it appeared we could not travel far without being known. This was perhaps the

hardest thing to live down (or up to!). In Grand Turk, an island with a population of 3,000 people, very little of importance happened that was not soon heard about by everybody.

This grape-vine system of communication often added large chunks and incorrect assumptions to the story with the result that many insignificant things were blown up quite out of proportion as it passed from person to person. Being fairly well known in a small community I was a good target for such gossips and very soon learnt that vehement denial constituted a sign of guilt, whereas if the rumour was totally ignored by the person concerned it was very soon forgotten.

Schooling

I suppose this lack of privacy rankled a bit at first, there was only one community on the island so you could not even go 'somewhere else' for a meal. Also with only a few hundred cars on the island one's movements were easily observed. This was further complicated by the fact that my husband had twelve churches in the other five islands and so every three months or so he would be away for three weeks. I felt that though the other churches were always asking if I could go along too, that my job was to be the anchor at home with my three children, all of whom were at school in Grand Turk.

Schooling caused its own problems. There are two government primary schools in the island and we placed the two eldest children, then aged 7 and 8, in one of these when we first arrived.

They had made good progress at school in Jamaica up to this time; Jonathan our youngest had only just started school and appeared to have some difficulties, so after much prayer we placed him in a private school run by an English lady.

Now the problems started, the two eldest were far in advance of the local school standard for their age group, and we did not think it ideal that an 8 year old should study with the 9/10 year group so we switched over the two boys and then the eldest did exceptionally well and the youngest nothing! It ended up eventually with all three at private school and people saying we had our children at the 'white' school, however we knew they would have to be able to fit into the British system and this they have done, except for the youngest who still needs extra help.

Ideas and enthusiasm

As far as work with the women in the church was concerned I always had the fullest co-operation from all the ladies. They were always willing to give my next idea a trial. I never once heard anyone say, "the last minister's wife did . . .", or, "we always do it this way. . .". Needless to say the new ideas got me into some awkward places, have you ever cured your own ham and then smoked it over a huge fire of pimento leaves: or done your carol singing from the back of a truck being driven over bumpy ground at what feels like 100 mph and trying to sing the same carol and verse as the truck ahead!

Definitely in the West Indian Islands they expected the minister's wife to come up with the ideas and carry them out, though I had tremendous enthusiasm from my ladies, who of course form a large part of the membership of the church. When drawing up items for sacred concerts the hardest part was leaving people out, not that they could always do well the things they offered to do, but were always so willing to tell others of their Lord, in verse or song or by personal testimony.

Our women's meeting belonged to the Women's Federation of Baptist Churches in Jamaica. I was voted on to the National Committee with special responsibility for the Parish of St. Mary which has seventeen Baptist churches

in it and through the association we had several excellent day conferences. Because of the committee work I became involved in programme planning which entailed writing programmes that could be used by any group in their own meeting. We felt it was not reasonable to form new groups in the smaller churches, who had very few leaders and expect them to run themselves without some guidance. This work I found most interesting and very rewarding personally. Three of us worked on these programmes and I learnt much about running meetings from actually writing and working through such material. To be effective it had to be simple and thought provoking, not an easy task and we were not always successful, but on the whole I felt my time spent in this direction was not entirely wasted.

In my own churches the Christmas play always seemed to be my job and neither were they satisfied with a cast of six or eight, at least twenty had to have parts and at least five would be missing from each rehearsal, so by the end I could play almost any part! The week before





The Oracabessa Education Centre, an extension at the back of the church.

we performed the play, off the bed would come all the bedspreads for the innkeeper, villagers and kings, the sheets for the angels and blankets (always scarce in such a warm climate) for the shepherds! In time I learnt to adapt same into robes and gowns with the aid of a couple of packets of safety pins. All the men demanded beards, also any girls playing men's parts; I used to end up with fingers so sticky and hairy I could hardly turn the pages to prompt!

The ladies in the church visit the sick and shut-ins, not only those of our own church either, much more than I had met in England. Three or four of us, sometimes more, would go together and take eggs, oranges, bread, milk, etc., some of which we would leave behind in each of the houses visited, after we had sung a couple of hymns, had prayer, a reading and a few words on the reading, which I had to give. The first time it came as a surprise, but God helped me through and the next time I was better prepared.

Another of the things I found hard to accept was that when people came to see the minister, they came to see the minister and his wife could not be of any assistance. Often they would have walked for some distance and they would prefer to come again than to leave a message with me. I think there were two main reasons

for this, usually in the West Indies the wife has a full time job so she would not normally be at home and secondly, that the minister had been to college and therefore he could help. What could the minister's wife know about church and personal matters! So I had to learn to accept that most often only the minister would do, but on such occasions I did have a job, in supplying the visitor with a cool drink and cake. Jamaican hospitality is very good and it would be considered impolite not to even offer refreshment.

There were of course times when I was called upon to do things that I wished I knew more about. I was asked to help ice a wedding cake for one of our young people and not a two or three tier one at that, but about four tiers and four or five other cakes besides. They were all made and iced at home, the finished result I felt was decidedly amateurish but the cost for it to be done professionally was prohibitive. We put an extension on our church in Jamaica, an education centre, and felt this should be used full time, so a school of business studies was started, a teacher found for shorthand and typing, my husband did book-keeping and I was roped in to teach spelling and dictation, however, this soon turned into spelling, dictation, English grammar and remedial reading, a fairly demanding role, but we did manage a few passes in the Pitman examinations.

In both Grand Turk and Jamaica I had experience of committee meetings as a member and chairwoman. Every meeting, is minuted and at every women's meeting the minutes of the previous meeting are read. I tried to have this done just at business meetings but somehow it just crept back in! I cannot think that my friends in Jamaica and the Turks and Caicos Islands would really approve if they knew that my present Ladies Fellowship does not even possess a minute book! I found that everything had to be down in writing and meticulously correct, down to the last amendment, casting vote and hymn number. I am sure all I learnt in this field will one day be put to good use again.

I have been so grateful for these my West Indian friends who have taught me such a lot during the time I spent in their countries and pray that God will continue to use this minister's wife as, with my husband, we serve him in Guernsey.

Walk slowly into variety

by Sheila Brewer, in Trinidad from 1970

ONE of the first things you have to learn to do in Trinidad is to walk slowly. The temperature is around 82°F the whole year and whether or not it is pleasant depends upon how humid it is. Perhaps this is one of the hardest things a missionary has to learn. All around there are needs waiting to be met, and the temptation is always there to try to meet them! Some of them obviously cannot be met, but there are still a million and one things which we can do. Is it possible we attempt to do too much?

Just Living takes a lot of time. Weekly trips to the grocery can take time when there are shortages of essential items, like rice, flour, chicken or oil. It seems there is always something missing and substitutes have to be found. Always there are queues and one has to learn to exercise Christian graciousness with firmness or wait all day! At present repairs are being made to the Navet Dam, and this means that our water is cut off from about 9.30 a.m. to 4.30 p.m. every day. Sometimes there are power cuts and earlier this year there was a strike by the Texaco oil workers and the sugar workers, which meant that for a while folk could not obtain gas for cooking or to run their cars. Many folk resorted to the coal pot or the kerosene stove, when they could get kerosene! All of these are a part of living—they are only a problem in so far as they slow us down!

What does a missionary do? Some very ordinary things, just like many of you are doing. I have a varied list of jobs that have come my way, and if I had been asked in England what I thought I would do, I doubt if any of them would have been on my list.

Leading a Church Choir. The San Fernando Baptist church asked me to lead their choir, which consists of between fourteen and eighteen young people. This is a joy to me because I love

music and singing. We have put on Easter and Christmas programmes over the last two years including cantatas. This is notable because only a few of the young people read music and the rest have to learn their parts by heart.

One of the problems which I face is to try to get across that singing in worship is not a 'performance', but worship to God and leading the congregation in such a way that they are caught up in this worship. There are many opportunities to counsel these young people, many of whom have problems at home and are of course going through the usual process of growing up, writing G.C.Es, and 'A' levels,



Mrs Sheila Brewer (right) standing outside the Training Centre to which she refers. Miss Eva Waggott pictured with her is now in retirement in this country after serving twenty eight years in Trinidad.

coping with the knowledge that even if they pass their examinations there may not be jobs for them. In schools they have to combat criticism from Muslims and Hindus.

Many of them have serious financial trouble, others take for granted that everything will be handed to them on a plate, and expect missionaries always to provide for them. Some work in the church, others act as if the work in the church is to be done by the minister only and their commitment to Jesus is not worked out in their everyday lives.

It is a constant challenge to my own personal life as I see the problems these young people face and how they look to us and our lives. Jesus said, "to whom much is given, much will be expected". They expect us to live exemplary lives.

Administration and Teaching. Quite a lot of my time in Trinidad has been spent typing, correcting, cutting stencils and duplicating study guides for my husband's Training Programme. Much of this administrative work has been done to enable Peter to get on with the more important work. At one time I worked for the Home Department of the B.M.S. Little did I think that I would still be typing when on the 'overseas' side!

Vacation Bible Schools are an annual event in most churches and I have been able to help with a couple of these. I am now responsible for B.M.S. accounts in Trinidad which is another job, and for this year I am an auditor for the Union's accounts. One of the things which is always happening is that one 'helps out' and finds that the job has become permanent and has grown, like the mustard seed, out of all proportion. This is what happened when I took the minutes of the School Board for the Baptist Training Centre for Girls. Now I am secretary of this Board, and it has involved quite a lot of work, letters, minutes and working out, as the School has changed its emphasis and become more of a vocational school.

Visitors. From time to time students and others visit our home and there is opportunity to share with them in their joys and problems. In fact the more I think about it the more I feel there are many people in Trinidad who need someone just to listen to their problems. Fellow Chris-

tians have financial needs which we can never meet. Often help, because of time, is grudging, and it is a challenge to remember that whatever we do, we are to do 'In His Name', Jesus had time for people. He had more people than He could cope with, and He knew how to do His work according to His Father's will.

I have a family too! In between, my family see me. A listening ear to husband, or even 'not another committee! Talk to me about anything but work'. The children coping with school friends who don't believe in our God. 'But mummy', says Helen, 'there is only one God. Why don't they believe in Him and go to church!' Rachel's comment to a neighbour's child, 'I am going to tell Jesus you told a lie.' Teaching them to love Jesus and not to 'use Him for their own ends', is quite a task.

Learning to be responsible. When children are small, we teach them to tie shoe laces. Sometimes they grasp it quickly, other times they have to be cajoled into doing it for themselves. They cannot rely on their parents all the time. In Trinidad there are many people who need cajoling into being the responsible mature Christians that God would have them be. For too long they have relied on outside finance and leadership.

We have to stand back and let them tie their own shoe laces, and encourage them. The potential is there, but it needs to be harnessed. Our problem is to refuse, with love, to tie the shoe laces any more, only to guide and help with those jobs for which no one can possibly be found. Pray with us that we may indeed be co-workers for the Kingdom of God with our Trinidadian brothers and sisters, encouraging them to full responsibility and maturity.

There are still many openings for ministerial work with the B.M.S. overseas. If you would like to know about these write to the Rev. (Mrs) A. W. Thomas, B.M.S. 93 Gloucester Place, London, W1H 4AA.

Last month we published a selection of articles on worship. Here is the last in the series.

Worship in Jamaica

by William Porch

WE cannot consider all the West Indies as a missionary situation, for some of the islands of the Caribbean, especially in the matter of their Christian life and witness, have long since matured through childhood and adolescence to Christian adulthood. When we consider the worship of the Baptist church in Jamaica, this is particularly true. Here we see a virile adult community trying to cope with the immense problems arising in third world countries, reaching out into the community in many different evangelistic ventures and building their own church fellowship and worship in a way that suits their present situation.

First Impressions

The impression that is generally accepted among British Baptists concerning worship in the Caribbean is far from the truth. Conversing with many people during recent deputation visits has made it clear that the predominant impression of worship in the Jamaican churches is that of the Pentecostal type, with hand-clapping, foot stamping, local vocal responses and general disorder. Visitors to Jamaica quickly discover that this is not true, and often they are puzzled and pleasantly surprised at the dignified formality of the church services. During our stay in Jamaica we were privileged to receive visitors from London and Scotland and it was gratifying to see similar reactions to our own first impressions of Jamaican church services.

Formality and Dignity

Let us pay a visit to a Jamaican church on a Sunday morning by attending East Queen Street Baptist Church, Kingston. Not only would

the size of the building impress us but so would the size of the congregation. If it was Communion Sunday there might be 1,500 present. At the beginning of the service we might be surprised to see the opening procession starting with the forty strong robed choir and followed by the deacons and the minister. The Order of Service in the printed order distributed as you enter for worship is as follows:

- Worship preparation
 - Organ prelude
 - Processional Hymn
 - Call to Worship
 - Invocation and Lord's Prayer (sung)
- Worship through Praise
 - Hymn
 - Responsive Reading (congregation standing)
- Worship through Fellowship
 - Prayer of Intercession
 - Welcome and announcements
 - Offertory and presentation (congregation standing)
 - Prayer of Thanksgiving by a deacon
 - Anthem—Adult Choir
- Worship through Instruction
 - Scripture Lesson
 - Hymn
 - Sermon
- Worship through commitment
 - Hymn
 - Benediction
 - Recessional hymn

This order of service is more elaborate than the typical service of a rural church but the basic structure is the same.

From the items listed it is clear that the service would be longer than a British service, lasting at least one and a half hours and longer on Communion Sunday at the beginning of the month. For the preacher and the leaders of worship, the relaxed attitude to time is very helpful. The predominant feature throughout the service is making sure that every aspect of the service is well done, not in finishing within the hour! For me, this was a most important feature.

The Preaching Context

Having appreciated what Stephen Winward had said on the dialogue of worship and the need for greater participation in the worship experience, it impressed me to realize just how

the Jamaica approach had progressed along this road. In processions, in responsive readings and prayers, in the greater movement of the people in worship there is created a greater sense of dialogue and participation and consequently a greater sense of oneness and of life. The Jamaican services have formality and dignity, but throughout there is also a living vitality. Preaching within the context of this vital form of worship and with the encouragement of the natural warmth of the Caribbean personality is an exhilarating experience. Many fear that the introduction of a greater emphasis on worship especially through a liturgy of worship will succeed in replacing the importance of preaching but this is not my experience in Jamaica. Paying attention to worship is not a substitute for preaching but rather the finding of that true pattern in which the World of God can be proclaimed most effectively.

The Baptist Hymn Book

Arriving in Jamaica in 1969, having become used to the Baptist Hymn Book published in 1962, it was interesting to observe the introduction and growing acceptance of the hymn book throughout the island. It was not by choice that the new hymn book was accepted, but by the necessity created by the Revised Hymnal being out of print. My first impression was that the hymn book was admirably suited to the Jamaican pattern of worship, but unfamiliar words and particularly unfamiliar tunes caused much dissatisfaction. This was accentuated by the greatly increased price of the new hymn book. With so little opportunity to train congregations for the introduction of new hymns, mainly because of the lack of musical instruments, this seemed inevitable. One Association was attempting to produce its own hymnal based on the revised book, but it seemed that so much effort was being made to recreate the past rather than producing a hymn book that would make a distinct Caribbean contribution to the world of church music. Jamaicans have the ability to make a worthy musical offering and an effort is being made through the Caribbean Conference of Churches.

The Communion Service

The Communion Service celebrated once a month is held in high esteem. The churches being organized on a circuit basis anticipate

the minister's presence by arranging for the Communion Service on the Sunday of his visit. The presence of an ordained minister is necessary for Communion. The non-arrival of the minister on Communion Sunday would mean the postponement of the Communion Service. It was my experience to find that some deacons held their place at the Communion of such importance that while serving the bread and the wine they felt that each communicant had to receive the elements personally without the deacon relinquishing the plate or the tray. The order at the Communion is very similar to the usual Baptist order in Britain and this is not surprising when it is noted that most ministers use 'Orders and Prayers for Church Worship'. This service book has become readily accepted.

The Christian Year

The Christian year is a strong factor in the church's worship. Christmas services are held on the Sunday nearest Christmas Day and on Christmas Day. Imagine my surprise on being asked to preach at a Christmas Day service at 5 a.m. but I soon discovered that this was the usual time. Good Friday is considered the most holy day of the year with services in all the churches, many of them three hour services, and it is still the custom for most of the people to wear mourning clothes of black or purple for these occasions. The Broadcasting Companies yield to this attitude by broadcasting only suitable music throughout most of the day. Easter Day brings the people rejoicing to church, many wearing white. Baptismal and Communion services are held where possible. The Harvest Festival is also an important feature of any church year.

Historical Antecedents

It is interesting to take a brief look into the historical antecedents of this worship and to consider what factors will bring changes in the future. It is clear that the colonial anglican worship has played its part for it was out of this background that the new independent community arose from slavery. It seemed wise that much of what was familiar to the slave should be retained. There was also the desire of the new communities to outshine their masters. The early establishment of theological education soon after the abolition of slavery meant that the worship of the church was given

a sound Biblical and theological basis. The development of Calabar Theological College into a more inter-denominational setting helped to widen the church's concept of worship. This continues in the United Theological College of the West Indies established in 1967 and will surely be a factor in the shaping of the future worship of the church. In those early days there was also the need to give to the growing Christian community a structure which could be followed in the absence of a trained minister.

African Influences

One further factor must be noted, namely, the African influence. Most people would attribute the enthusiasm and the vitality of the Jamaican Baptist Church worship to their African heritage. I am not so sure that there are emotional factors lingering from such far off sources, but many believe that this has been

suppressed in the past and efforts are being made to recreate this aspect of the Jamaican heritage in the workshop of the church. The drum, the responsive chant and the dance are factors recently introduced into some services.

Training in Worship

A combination of a clear biblical structure linked to a vibrant life is much to be desired and we must look to the Jamaican churches to make a big contribution in the future, but Jamaica and all the Free Churches must take note of the need for training in worship to capitalize on its rich heritage. Let Bishop Lesslie Newbigin make the final comment, "It is one of the tragedies of the situation that the churches which have given their ministers the maximum liberty in liturgical improvisation are those which have given them the minimum training in liturgical principles".

FELLOWSHIP ★ OUTINGS ★ SPORTS WORSHIP ★ RELAXATION ★ FOOD ★ BIBLE STUDY ★

at

BMS SUMMER SCHOOLS 1976

**The place for young people to get
TOGETHER**

*Write for a brochure
giving full details
to:*

Martin Howie
B.M.S./Y.P.D.
93 Gloucester Place
London
W1H 4AA

Acknowledgements

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address.

(6th-23rd January, 1976)
General Work: Anon., £2.00; Anon. (M.D.), £20.00; Anon., £5.70; Anon., 75p; Anon., £7.00; Anon., £41.00; Anon., £1.00; Anon., £1.00; Anon., £5.00.
Medical Work: Anon., £5.00; Anon., £10.00; Anon., 60p.
Chandraghona Appeal: Anon., £5.00.
Relief Work: Anon., £10.00; Anon., £15.00; Anon., £25.00; Anon., £5.00.

LEGACIES		£
Miss K. M. Byford		2,250.00
Mrs. A. A. G. Cornish		221.52
Mrs. M. A. Evans		50.05
Mr. C. Harding		25.00
Mrs. D. I. Irwin		200.00
Annie F. Oliver		50.00
Mrs. M. Truelove		85.29
Mr. F. L. Weston		500.00

Missionary Record

Arrivals

22 January. Mrs. P. Riches and family from Yakusu, Zaire.
26 January. Miss M. Mills from Diptipur, India.

Departures

24 January. Miss J. Brown to Kathmandu, Nepal.
26 January. Mr. and Mrs. F. Gouthwaite for Curitiba, Brazil, via U.S.A.

Marriages

8 January. In Cornwall, Rev. Clifford J. Parsons to Miss Mary Rasmussen.
31 January. In Scotland, Mr. Peter J. Cousins to Miss Susan Gemmell, accepted candidates for Brazil.

TOGETHER



with the churches overseas the B.M.S.
witnesses to Jesus Christ who came to save
the world

The cost of such witness includes money.
Will you accept your share of the cost?
Send a gift now towards the 1976 figure

£896,739

Address your gift, or inquiry to:

**General Home Secretary,
B.M.S.
93 Gloucester Place,
London, W1H 4AA.**

COMMUNION SERVICE

INDIVIDUAL COMMUNION CUP TRAYS & ACCESSORIES

Please write for illustrated list and literature

A. EDWARD JONES LTD.

CHURCH SILVERSMITHS

&

CRAFTSMEN IN METAL

(Incorporating Townshends Ltd.)

The originators of the individual Communion Cup
in Great Britain

**Dept. M.H. St. Dunstan Works
Pemberton Street, Warstone Lane
Birmingham B18 6NY**

Established 1902

Telephone 021-236 3762

ANNUAL BAPTIST ASSEMBLY 1976

Programme of B.M.S. Meetings

Monday, 26 April

11.00 a.m. Introductory Prayer Meeting,
Bloomsbury Chapel,
Conducted by:
Rev. Aneurin Thomas

Tuesday, 27 April

1.30 p.m. Women's Annual Meeting
Westminster Chapel,
Speaker:
Mrs. G. Wotten
(Luncheon at 12.30 p.m. in
the Junior Hall.)
2.45 pm. Annual Members' Meeting,
Westminster Chapel.
4.15 p.m. Medical Tea & Meeting
Westminster Chapel.
Speakers:
Miss Marilyn Mills
Miss Mary Hutchings

Wednesday, 28 April

11.00 a.m. Annual Missionary Service
Westminster Chapel.
Preacher: Rev. Canon
Douglas Webster,
M.A., D.D.
4.30 p.m. Meeting of elected members
of the Committee,
Westminster Chapel.
(Preceded by tea at 4.00 p.m.)
6.45 p.m. Annual Public Meeting
Westminster Chapel.
Chairman: Dr. H. C. Bowker.
Speakers:
Rev. Michael Walton
Rev. E. G. T. Madge

Valediction of missionaries
for overseas.

missionary herald

*The monthly magazine of the
Baptist Missionary Society*

*May 1976
Price 5p*

Baptist Theological Seminary Library
8003 Rüschlikon, Switzerland

bms
bms
bms
bms
bms

Baptists overseas, including missionaries of the B.M.S. live and work with those of other denominations and other faiths. The extent of the co-operation varies, as the articles in this issue of the "Missionary Herald" indicate

Christians, Hindus and Muslims can work together in Bangladesh

by Veronica Campbell
B.M.S. missionary since 1968

IT was barely light when hurried footsteps were heard and someone shouted for the evangelist. There had been an armed robbery during the night at the village of Noanpur, two miles away. A Hindu couple with their month old baby had been attacked and all their belongings had been stolen. The husband had received a very bad cut on his hand with a scythe.

The evangelist and his family were shocked at the news. Folk wondered why dacoits had chosen such a poor family to attack and rob. A young boy was quickly sent to inform the Muslim village chairman. Tea was made. Neighbours gathered to hear what had happened. The chairman arrived and then set off by bicycle, with the evangelist, to the scene of the robbery.

The evangelist's wife busied herself gathering a few vegetables and chilies and measuring out some rice, tying it all into a bundle in a piece of cloth. "They'll have nothing left in the house to eat," she said. "They only live by selling the little they can grow." The bundle ready, we set out to walk to the village of Noanpur.

On arrival we found many Christian and Hindu women in the house with the wife who was pale and shocked, her throat bruised. Her husband sat in the courtyard nursing his injured hand. There seemed to be bloodstained clothes strewn everywhere. At a little distance the Muslim chairman, the evangelist and the local Hindu leader discussed the case. They were no strangers to each other, for each was a prominent member of the local bazaar committee.



A Muslim young man arrived. He was given the grand name of "doctor" having received a few months training from a doctor in a town some distance away. "They're poor," said the evangelist's wife, "but the doctor will treat them anyway. He won't ask for money right away." In the courtyard of that small house people of different faiths, Muslim, Hindu and Christian, were united in their common sympathy and concern for this family.

Lonely

Here in Bangladesh, people of different faiths rub shoulders all the time, and it matters very much "what" you are. Christians are in a minority, less than 1% of the population, which is reported to be 75 million. The vast majority are Muslim; a smaller proportion are Hindu. Wherever Christians live, wherever they work, the church is face to face with people from different religions and the challenge of life and witness in such a society is ever present.

Regrettably the church has reacted to being such a small minority by withdrawing as much as possible from such challenge and potential conflict. Most Christians prefer to work for a Christian organization or if that is not possible then possibly for a Hindu employer. However, there are some Christians who are in government service in one field or another. A large number

of Christian nurses work in government hospitals and serve faithfully and with great patience, coping with different standards and with being a minority in this situation.

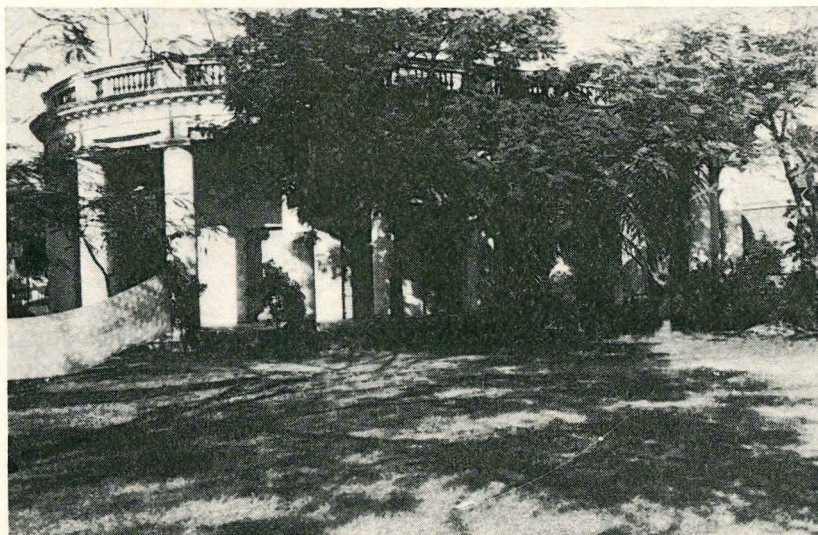
Recently Christine Preston was appointed travelling secretary to the Christian Medical Association, Bangladesh, to keep in contact with these nurses, some of whom work in very isolated conditions, far from a church or other Christians. Together with a Bengali Christian woman, Christine has visited and encouraged the formation of regular groups of nurses to meet for Bible study, prayer, and discussion. These meetings have been welcomed by some matrons, even though their own religious convictions are different, and has been opposed by other matrons. However, this work will be of great value to these nurses in their frontier situation and help them in their relations with their colleagues, and in their Christian life in general.

Working together

It is well known that millions of people here are desperately poor. Since Independence various relief efforts have been undertaken and most of the relief organizations have been Christian. Task relief, that is working for pay on a daily basis, on roads, bridges and pukurs (ponds for water supply) has helped all sections of the



community. Muslims, Hindus and Christians have worked side by side on such projects which will improve their own village conditions and also provide for their families. Agricultural projects, involving the sinking of tube wells, irrigation schemes, introducing new strains of seeds or new ideas to improve livestock or poultry, have been expressions of the concern of a variety of Christian organizations for the whole person, and have involved the local farmers and leaders of all backgrounds.



Three churches in Dacca.
 (top left) **The Anglican St. Thomas Church.**
 (above) **The Armenian Church, that would have been seen by Carey and his colleagues, and (left) the Baptist Church in Sadarghat**
 (Photos: B. W. Amey)

Nevertheless it is a fact of life here that begging is a rather lucrative profession, particularly if the beggar is handicapped. Even desperately poor families, reduced to living by the roadside, are not willing to allow their children to be taken into homes and cared for completely, because their children are a source of income, by their begging. In one instance a widow from a nominal Christian background refused to allow her blind son to return to the blind home where he had been cared for and educated for two years, even though she and her other child had almost nothing to live on and to eat. She preferred to keep him to beg for them because he would "earn" more than they could.

Outward looking

After Independence the Y.W.C.A. in Dacca started a craft centre which employs poorer women to make a variety of jute cloth bags, toys and wall hangings. The majority of the workers are Muslim and the supervisors for the two shifts are also Muslim. The craft centre committee has Muslim and Christian members. In fact the Y.W.C.A. does good work in working with and reaching out to Muslim and Hindu women through their varied programmes: cookery classes, English conversation, nursery school, working girls' hostel and the regular monthly meetings of members.

Blind welfare here is almost entirely Muslim managed. There are government schools for the blind and voluntary societies which are naturally

predominantly Muslim. In the Dacca voluntary society for the blind the small number of Bengali Christian members are very active and held in high regard by the other members. Here there is less of the defensive attitude seen which is often common among sighted Christians outnumbered by people of other religions. Maybe the common handicap they have helps. However, the strong feeling against anyone who becomes a Christian can be very much the same as in sighted society.

Some Christian young men and women have become involved in helping blind people and in becoming friends with them. One helps to tape college text books, others transcribe secular and Christian books and one girl helps to teach Muslim blind girls to read Braille. Many members of one Dacca church take a great deal of interest in the blind boys in a home very near the church. Their pastor played an active part in the opening of the home and several of the church members are now the friends of these boys from different backgrounds.

It is evident in some areas that the church is being encouraged to be more outward looking. In Dacca the "Family to family" project which World Vision is sponsoring through the local churches offers hope that the local church members will become more involved in the community as they visit in the neighbourhood and provide recreational facilities for the children from poorer homes and realize the real needs of these families.

Faith in the villages

Report by Valerie Hamilton from North Bangladesh

I WAS invited to take a teacher training course in a village in the Dacca district. What the teachers did not have in schooling themselves, they made up for in enthusiasm. To give you an idea of their keenness, let me tell you that one night we had been asleep for two and a half hours and were awakened by two ladies singing and washing at the tube-well. They told us later that they had sat up to finish their "homework" till 1.30 a.m. This is in a remote village where there is no electricity and where people are nearly always in bed by 9 p.m. or so!

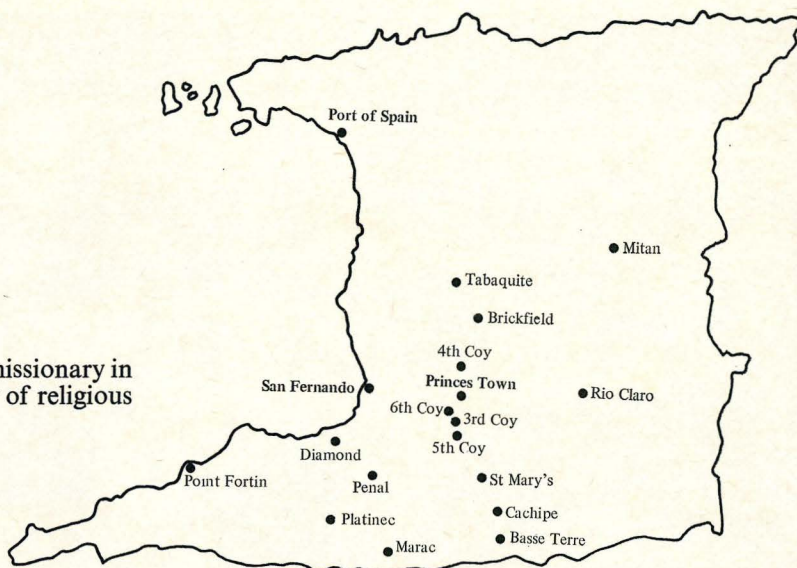
My second visit was in the village area north of Thakurgaon. I went with the Rev. Philip Baroi and his wife, who are based at our sub

station at Ruhea, about 45 miles north of Dinajpur. We went to prepare four men and eleven women for baptism at Ryemohal. They were baptized in a flooded rice field on the Sunday. Please pray for this new group and for another group at near-by Thakahara, who took communion for the first time that evening.

The third visit was made at Christmas time and Miss Hemnalini Baidya and myself visited Raipur and Bakunda to take services. These are fairly new Christians and I was pleased to see how much they had grasped of the Christian faith. I was amazed by their poverty. The widow with whom we stayed, lived in a bamboo hut, which you would have thought was really for cattle. She only possessed the sari she wore, a mat to sleep on and a few cooking pots. Yet she really loved the Lord and trusted him as did many others.

Trinidad is tolerant

Desmond Gordon, B.M.S. missionary in Trinidad looks at the variety of religious experience



THERE are many forms of religion in Trinidad. This is due partly to the ethnic mixture which makes up the country. There are African, Indian, Chinese, Syrians, and Europeans of English, Spanish, French or Portuguese descent. The largest religious group is the Christian church. Of the various denominations the biggest and most influential is the Catholic Church. Christianity originally came to Trinidad in its Catholic form, as an aspect of the Spanish discovery and conquest of the island.

Every variety of Protestant you know, and many others, are present in Trinidad. Among the Protestant groups the largest is the Presbyterian Church. The Presbyterian missionaries were from Scotland in the early days, then from Canada. Most Presbyterians are drawn from the East Indian community. This is due to the fact that the Canadian missionaries concentrated on the Indian labourers who were brought into Trinidad from 1840 onwards.

Baptist are among the smaller groups. There are two groups that use the term "Baptist", but they are not really related. One is the Spiritual Baptists. They may be seen on the street corners ringing bells and preaching, in colourful attire. Although very strong in Trinidad, they are somewhat of a fringe group. Many of their practices derive probably from African customs. We have to be sure we call ourselves London

Baptists, which means more or less what we mean by just "Baptist" in Britain. The term is obviously inappropriate, but you have to use it if you want to be distinguished from the "Spiritual" Baptists.

Two ethnic religions exist in Trinidad. Most East Indians are either Hindus or Muslims, though some of course have become Christians. The Hindus are often distinguished by the coloured flags they fly on bamboo poles outside their houses. These represent vows or prayer they have made. Their "Mandirs", or Temples are everywhere to be seen. Their festival of Divali is celebrated as a public holiday. On Divali night their houses are illuminated most beautifully with small clay oil-lamps called "deyes".

The Muslims are a smaller, though still influential community. They build some very handsome mosques and have a certain amount of missionary outreach of their own. Their presence is also recognized by the Government by a public holiday, the day of Eid-ul-Fitr.

The number of small competing Christian groups, and the presence of three major religions in strength, makes Trinidad a place of easy going tolerance for all beliefs. It is easy to gain a hearing for "religion in general", harder to claim exclusive loyalty to Christ.



Will there be a flood in Sri Lanka?

by Eric Sutton Smith,
formerly B.M.S. missionary in China and now in
Sri Lanka

ONE part of northern Sri Lanka is often very arid and dry. There are two monsoons a year and yet, somehow, that region can easily miss out on any rains that are coming. A place called Talawa has had no rainfall for three years. This is most unusual in wet fertile Lanka.

Recently a new irrigation project has been nearing completion. One of Lanka's great rivers is the Mahaweli Ganga. It rises in the high mountains, flows through the mountain capital of Kandy and then down to the sea on the east coast. For some years two long tunnels through the mountains have been built which will divert part of the water of this great river into the tanks of the dry zone, using some of the existing rivers to do so. Those tunnels are now complete and were opened by Mrs. Bandaranaike a month ago. So the struggling farmers in the dry zone are hoping for a more assured water supply in the near future.

In this dry zone there is one Baptist church at a place called Kekirawa. It has been standing there for at least 50 years and at one time was almost empty. There seemed little response to the Gospel. In the last two years things have changed. Christian families have moved into Kekirawa and that has been a help. But more than that, Buddhists and Hindus are now accepting Christ. At last we are getting a response to the Gospel message. The photograph above is like many photographs which appear in the *Missionary Herald*! Rows of people's faces, they might be anyone but actually this one is part of the Kekirawa congregation. Seated in the centre is Rev. Stephen Welegedera, whom some of you may know. He has visited England more than once. He has oversight of this church as well as his own at Matala, 40 miles away.

Witnessing to friends

In the photograph there are also two young men who work for the Every Home Crusade, a Christian organization which tries to reach every home in Lanka with the Gospel, no matter how remote it may be. They have also been a great help in the church.

In the village of Galenbindunuwewa, about nine miles away, a group of young men recently accepted Christ. There is no church any nearer

than Kekirawa, in fact none of them would know what a Christian church was. Most of these young men you can see in the back row.

In that back row, third from the left you see an old man. He is a village carpenter. Some years ago he came to accept Christ. Just below him is the smiling face of a young man. The carpenter led this young man to Jesus Christ. He in turn led all his young friends to Christ, and last year they were all baptized by the Rev. Stephen Welegedera in the tank at Kekirawa, and made their witness to a large crowd of Buddhists and Hindus who had come to see what was happening. These young men have now led their friends to the Lord and there is a new group waiting to be baptized this year.

In a neighbouring village there are twenty more people who are wishing to accept Christ and receive baptism. This is entirely due to their own sharing of the Saviour; no minister or missionary has had anything to do with it. Furthermore, in that area they will gain nothing worldly by becoming Christians, they will only gain the glorious privilege of knowing Jesus Christ himself . . . and that is all they want. One villager has given them a mud house with a thatched roof which they intend to convert into a place of worship as they cannot always get to Kekirawa for worship on Sundays. Also, people from the other village will want somewhere to

worship. They are all very young, either farmers or carpenter apprentices. The carpenter acts as a kind of father in Christ to them all. So here is the beginning of a new church. They worship at Kekirawa, nine miles away, when they can. Otherwise they all meet for daily prayers and Bible study on their own.

Mixed and young

If you come to Kekirawa on a Sunday morning now you will find a lively mixed congregation of Sinhalese and Tamils. They get on very happily together. Worship is in both languages. A rather clumsy arrangement, but they don't want language or race to divide the fellowship. Thank God for that. Also, more than half the congregation are young!

Kekirawa, like many other parts of Lanka has for a long time been a spiritual "Dry Zone". People did not seem open to the Gospel. Thank God a change is now coming. It is a change that can be seen throughout most of Lanka. People are now open to the Gospel as never before. This is the work of the Holy Spirit, building on the foundation of the patient work of the past, which seemed so discouraging to us then.

Please pray for the Christians in Lanka, that they may be live, effective witnesses, to unsatisfied people who are longing for the bread and the water of life.



Dr. H. C. Bowker, A.K.C., F.I.E.E. (Photo: T. Reeve)

B.M.S. Chairman 1976-1977

FOLLOWING his studies at King's College, London, Henry Bowker entered the electricity supply industry and after a few years in Yorkshire went abroad, first to West Africa and then to Calcutta where he arrived early in 1936. He has worked with the Calcutta Electric Supply Corporation Ltd. ever since.

He joined the Carey Baptist Church, Calcutta, of which he was a member for 26 years and for some time acted as secretary and treasurer. While he was secretary of the Calcutta and Suburban Baptist Union he saw something of the work of other Baptist churches in and around Calcutta. During his holidays he was able to visit most of the B.M.S. stations in India and in what is now Bangladesh. He has also visited Nepal. In 1939 he married Mollie Turner, a B.M.S. missionary from Barisal.

Dr. Bowker was elected to the General Committee in 1966.

Rain brings hope

AFTER the severe drought in Sambalpur and parts of Cuttack in 1974 and the near famine conditions which followed, it is good to be able to report a good monsoon and an excellent harvest this year. That farmers and their families in the Diptipur area survived was owing to the relief programme organized by Mr. A. J. Casebow. That they were able to take advantage of the weather was owing to the provision of seeds and crop support scheme organized by Mr. Casebow and for three months, during his furlough, carried on by ex-B.M.S. missionary Mr. J. T. Smith. Much of the value of the work at Diptipur depends on the integrated programme of health care in which both the agricultural programme and the hospital play a part.

(The June *Missionary Herald* will carry a report of this integrated programme written by Marilyn Mills.)

Commitment Sunday

IN the Delhi diocese of North India the Society has four missionaries. The Rev. G. H. and Mrs. Grose work in the Green Park church of which Mr. Grose is minister. The youth work of this well known church continues to be one of its outstanding features. Mr. Grose continues as vice-president of the diocese and served briefly as its secretary. The Free Church, together with many other Church of North India churches, observed Commitment Sunday on 30 November by a week of special meetings and followed it by a meeting, not on church premises, designed especially for non-Christians.

Nurses train at Pimu, Zaire

MISS R. M. Murley has continued to serve as director of the nursing school, which this year has an enrolment of nineteen first year, sixteen second year and eight third year students. Both doctors and all the B.M.S. nurses have also been involved in teaching in the school.

TOGE

THE Official Report of the Baptist Missionary Society is, "We are partners working together" (1 Corinthians 12:13). It is very easy to think of Christian work or that, we appoint a secretary to run a programme, we rejoice in our success and ascribe our failure to humankind. We are only one part of the Kingdom of God, we work together in the institution and the creation of God."

"The 'we' of the text is not us only but includes men and women of all nations. In the work of the B.M.S. we remember that we are one of many nations."

A selection of paragraphs from the Report appear on the back of the Mission House (see advertisement on the back cover).

The church is lit up!

IN spite of the difficulties in obtaining materials, Mr. P. H. Riches, at Yakusu, has made good progress with the construction of the primary school classrooms for which the colonial government made a grant almost twenty years ago. Work on the hospital water supply has continued, and improvements made to the lighting in the wards and operating theatre. Electricity has been installed in the church and church office. At the beginning of December, Mr. Riches took over the management of the printing works and bookshop.

(Ivy Riches writes about work at Yakusu in the June *Missionary Herald*.)

A centre of faith and learning

SIXTY miles south of Dacca, Bangladesh, is the district town of Barisal, centre for church work among the largest Christian community in Bangladesh, and the location of the Bengali Language School for missionaries of all denominations. In the midst of their first year of language study are Rev. D. W. and Mrs. King, Mr. and Mrs. C. E. Foulkes, Miss P. A. Smart and Miss J. J. Wells. Miss S. Headlam has

THER

y has just been published. The text on which it is based (as 3: 9). The opening paragraphs expound this theme of in purely human terms. We form a committee to do this regard money as the limiting factor in all our planning, an error. Our text reminds us that we men and women her with God all the time. The church is both a human

and women of many nationalities in the places where we are partners together with men and women of many

se centre pages. The full 48 page Report is now available over).

completed her short language course and started work in Chandraghona.

Mr. and Mrs. F. B. Mardell are now working full time in the boys' boarding school at Barisal. During the absence of the headmaster, Mr. P. Halder, at Stockholm and subsequently in this country, Mr. Mardell was acting head. Mr. and Mrs. Mardell have turned a room in their house into a Christian reading room, open every Wednesday, and this has considerably increased the sales of Bibles and literature. The girls' school, under the able leadership of Miss P. Nath, continues to provide excellent education for girls of Christian families in that part of Bangladesh and beyond.

Christians had to move house

REV. K. Hodges reports that the past year at Guarapuava has been one of dramatic success. The faithful work of the past six years, first of Rev. D. and Mrs. Martin and more recently of Mr. and Mrs. Hodges, has now begun to show results.

From the beginning of the year there has been a new hunger for spiritual things and worship has taken on a new meaning for many of the fellowship. Testimony and witness have begun to influence the community and congregations have increased. For one family, their faithfulness

to Christ brought the risk of physical violence from unsympathetic neighbours and they were forced to move house.

(Mr. Hodges writes about his call to Brazil, and the consequences, in the June *Missionary Herald*.)

Reconciliation and growth

AT the invitation of the Paraná Baptist council, Rev. F. W. J. and Mrs. Clark have moved to Cascavel where, unfortunately, the Baptist church has recently suffered a serious split. Cascavel is a boom town, centrally placed in a flourishing agricultural area, and profiting from its proximity to the falls at Foz do Iguaçu and the Itaipu hydro-electric project. The present population of around 80,000 is expected to double in the next five years.

In a town of such a size there is need for more than one Baptist church and Mr. and Mrs. Clark have been working to build up the second church, while at the same time seeking to bring about a reconciliation with the fellowship from which the founding members broke away. Relationships between the two churches have gradually improved and the new work has experienced much blessing. Three candidates were baptized in June and another seven in December and the number of members has increased from 36 to 57.

Missionaries active in Bolobo church

ALL the missionaries take an active part in the work of the church at Bolobo. Miss G. Mackenzie and Miss D. Osborne have helped with the Sunday school, Miss B. Diaper has served as a deacon and district treasurer and Mr. P. Chandler has run the Scripture Union group in the secondary school. Mr. and Mrs. D. Boydell have worked in Mpunga, one of the six divisions into which the town of Bolobo is divided, and in each of which there is a small prayer chapel.

In addition to the B.M.S. involvement in the countries mentioned on this page, the Report also features the work in Angola, Jamaica, Trinidad, Nepal, Sri Lanka and Hong Kong.

The old Roman Catholic Church (right) and the first Baptist Church (below) in Niteroi, Brazil

(Photos: D. Punchard)

Brazilian Christians make distinctive witness

by Derek Punchard,
B.M.S. missionary in Brazil since 1967

BRASIL has no non-Christian religions of any size, but almost every brand of Christianity is represented from the Roman Catholic Church as the majority faith, through all the historical Protestant churches, the more recent Pentecostal churches of every variation and missionary churches, to the pseudo-Christian sects.

From 1500 until the end of the last century the Roman Catholic Church monopolized religious life in Brazil, and even the Indians with whom contact was made, were catechized by their mission, many of which still exist. So it was that the coming of Protestant missionaries, principally from the United States, was resented and opposed by the Roman Catholic Church. Early pioneers suffered greatly at the hands of mobs or ruffians incited by local priests, and Bible-burning ceremonies were held at many places. The "Protestants" or "*Biblios*" as they were called, were despised by the people for many years, and regarded as heretics by the Roman Catholic Church.

With the rapid growth of other churches in Brazil, particularly over twenty years when the



number of communicants of evangelical churches grew from 900,000 to 3,000,000 by 1970, the Roman Catholics have been obliged to revise their attitude and relationships have changed. This is particularly evident since Vatican II.

Apart from what they must regard as these inroads to their domination of the religious scene, they have the serious problems of a shortage of priests, despite the large number of European "missionary" priests, and difficulties in containing spiritism and voodooism, present in many "Catholic" festivals. They have the disadvantage of an historic and traditional church prolonging "old fashioned" religion which many people see as no longer relevant to everyday life. Many Catholics openly criticize their church, or their priests whom they believe to be corrupt or immoral.

New approach

The Church has been working hard in recent years to put over a new image. The mass is now celebrated in Portuguese and there are sermons to teach the faith to their members. They are making increasing use of television, with regularly televised programmes, of excellent production and quality. In particular there has been the promotion of a mobilization of the laity through the operation of "Concilios", long weekends of an almost brain-washing intensity, aimed primarily at the educated, influential and wealthy who are personally invited.

The Church has attempted to counteract the appeal of the evangelical churches by adopting much of their language and terminology, previously exclusively different from the Catholics



to draw a distinction between the churches. For example, they now announce "worship services" when they will "preach the gospel", to avoid the curiosity of their members to see what is different in the other churches.

Although the Roman Catholic Church is still by far the majority religion, the state is constitutionally secular, though giving to every citizen the right to follow and propagate the religion of his choice and conscience.

The Protestant or evangelical churches have multiplied both in membership and diversity. In any fair sized town in Paraná it is possible to find a variety of churches such as three or four different Presbyterian, two Methodist, a Baptist, a Lutheran, a Brethren, a Missionary Church, a United Missionary Church, two Assemblies of God, a Bible Revival Church, a Seventh Day Adventist, a Promise Adventist Church, an Apostolic Church, Jehovah's Witnesses, the Spiritists, and others I may have forgotten or not heard of yet!

Avoid the noisy!

There is often a limited co-operation or fellowship between some of these churches usually promoted by a local Evangelical Pastor's Fraternal, though many of the Pentecostal and "peculiar" churches don't associate. There are occasional evangelistic outreaches through rallies, tract distribution, radio programmes, and a joint rally on Bible day, but this is about the extent of their co-operation. Many Baptist and Presbyterian churches are shy of a too close association with Pentecostal churches, as these are so noisy and extreme with a largely uneducated ministry, and are therefore somewhat

despised by the educated public, to whom we wish to present the Christian faith as an acceptable way of life to all people.

So today between the Catholics and Protestants there is little hostility and no persecution, but rather a competition or rivalry, and for the most part each continue their own work, completely ignoring the other.

Even in areas of social work or relief, each Church will work individually, the Roman Catholics being big enough to organize their work alone, and the Protestants often co-operating among themselves, but not trusting the Catholics.

It will by now be clear that ecumenism is not a word on every lip, and far from every heart. But perhaps this is understandable among Christians who have so recently come out of a nominal or at best superstitious adherence to the Roman Catholic Church. For there to be a distinctive and Biblical presentation of the message of Jesus Christ, there will inevitably be, in an environment almost totally, though quite nominally Christian, an emphasis of differences, and a correction of errors. This is bound to breed a certain intolerance, which we in this country abhor, but we need to remind ourselves that the gospel is intolerant.

The churches in Brazil are vigorously evangelistic and this can only be true when they are intolerant, convinced of the uniqueness of Jesus Christ, the one Way of Salvation. This too was the intolerance of the early church, typified in its message by Peter in Acts 4:12 who said, "There is no salvation in anyone else at all, for there is no other name under heaven granted to men, by which we may receive salvation".

Christian men and women are needed now for service overseas

MINISTERS DOCTORS NURSES TEACHERS
BUILDER/ENGINEERS FARMERS

If you ask for more information you may find you have taken the first step in the direction God wants you to follow. Write to the Personnel Secretary, B.M.S., 93 Gloucester Place, London, W1H 4AA.



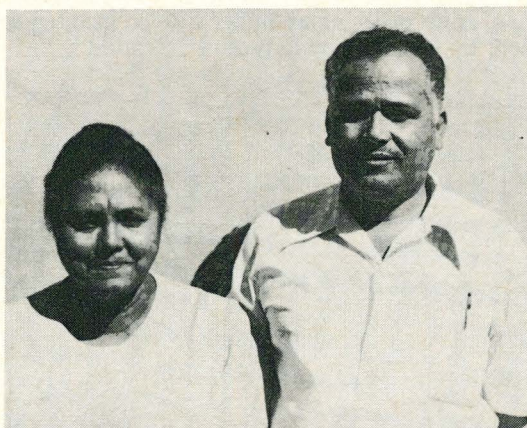
The church it took eighteen years to build

*Report and photos by Brian Taylor,
B.M.S. missionary in Brazil since 1967*

ON 26 June, 1957, a Baptist church was formed in Cianorte, Paraná, Brazil. Among the founder members were Rev. A. C. and Mrs. Elder, the first B.M.S. missionaries appointed to work in Brazil.

In the months following its formation the church grew dramatically. Almost daily people were moving from the north into the town of Cianorte, among them many believers. There was also the opportunity for evangelism among people who were still settling into a new area and community.

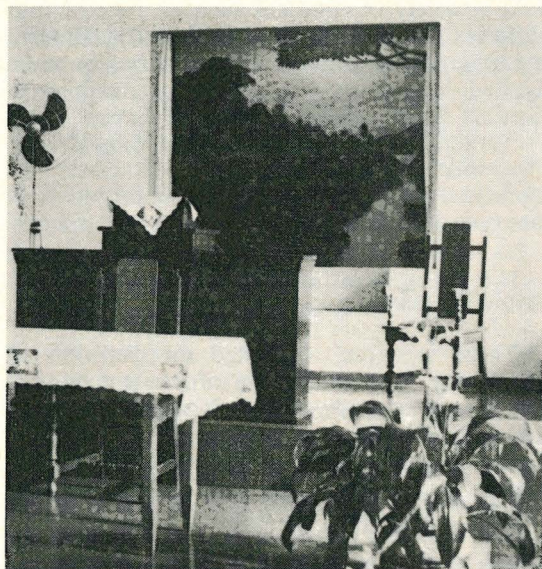
With Cianorte as the centre pioneering work



was carried out in the area and preaching points were established.

It was in 1961, that the first Brazilian minister was appointed and, about that time, the membership reached 400. After two years the minister was called to another work and, a year later, another Brazilian minister was appointed. The work continued to expand. There were ten congregations linked with Cianorte and in one year one hundred people were baptized.

1966 proved to be a sad year in the life of the church for disagreement was followed by division and a second church was formed in Cianorte.



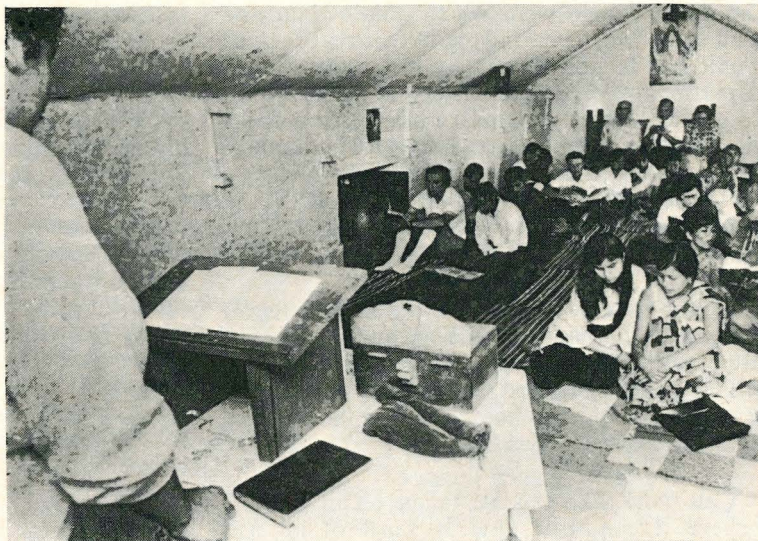
The First Church decided on an improvement and enlargement scheme but this led to financial difficulties and the Baptist State Board was faced by a church with no pastor and no money.

B.M.S. missionary Avelino Ferreira was invited to become pastor and gradually the situation improved. In December 1968 a Brazilian pastor, Derly Franco de Azivedo, was inducted to the pastorate.

The work has continued to go forward and during the past year the church buildings have been finished.

The photos show the inside of the sanctuary, the communion table, pulpit and raised baptismary and Rev. Derly Franco de Azivedo and his wife.

The Christians at Tansen worship in their small church. Worship is only one aspect of Christian witness in Nepal as this article by George Tweeddale indicates



Christians share in planned development in Nepal

by George Tweeddale

WHY should someone like myself be called a missionary when he is doing neither evangelistic work, nor medical work, nor social work, nor even teaching of the kind in which it is possible to "slip a bit of the Word in"? Particularly when he is living fairly comfortably and in a reasonably pleasant house.

However, before hearing an answer to that question you may well want to ask "What is he doing anyway?"

My appointment was and is, as a "technical adviser and technical teacher", seconded by the United Mission to Nepal, to the Institute of Engineering of the Tribhuvan University, Kathmandu. Currently, in Nepal there is only a little teaching of technicians, not much more teaching of engineering craftsmen and no teaching of technologists, but all technical teaching is under the control of the University. "Institute of Engineering" is a rather grandiose title for a university department. On the other hand, bearing in mind the very few years in which Nepal has been trying to develop technically, it represents quite a reasonable achievement.

My first job (with the assistance of a colleague, John Cooley, another Baptist although not from B.M.S.) was to survey the industrial situation with respect to mechanical engineering in Nepal and then to make recommendations on how and when to start a Department of Mechanical Engineering of a standard as near to western as possible but suited to Nepal's future needs. This we did and submitted in the form of a report, to the Institute. Then . . . silence.

Another report

We, or rather I, had made some rather caustic remarks on certain aspects of the situation so we wondered if the report was being quietly forgotten as so many requests are. But, no. One day we were called into a very warm and friendly meeting with the Dean and other members of the Institute.

Now perhaps we would be able to get down to doing some real teaching and to make contact with the students—although the latter were on strike at the time. Again we were wrong; but, would we please prepare a similar report for all of the engineering in the whole of Nepal?

Our heads swelled a bit on hearing the request, but I know my heart sank well down towards

the floor. Where were we to obtain data and guidance? For internal political reasons we would not be able to contact other government departments (the university is government controlled) which might have information about such things as natural resources and economic development plans. We could hardly refuse to do the job, so the only answer was to go ahead in faith and do it "out of our heads" and this is what we did.

By the time you read this, the second report will be in the hands of the authorities and we hope will be as acceptable as the first. What I will be doing then I just do not know, but I hope it will not be quite as hair-raising or faith-testing as the present task has been.

Can work like this be taken on in faith? I believe it can—our God is Lord of all, the extraordinary as well as the ordinary. If He calls to a task, the necessary grace is given and human inadequacy is overruled.

This still does not answer the question "What use is work like this done by a mission appointee?"

At the very lowest it is a friendly gesture given in love. Technical expertise just does not exist here at a level acceptable to the Nepalese and those nationals who might acquire it lack confidence and authority. Indian help is available and is used to a limited extent; but there is always serious doubt about Indian motives and purposes. The U.M.N. has proved itself trustworthy and cooperative, so goodwill has been created and it is logical for it to extend help into every field in which it is needed and in which it is possible to give it. Unselfish giving can open the way to freedom for the Gospel.

On the other hand there is much more to it. In my view the work is social in the widest sense and, in the long run, could have a greater impact on the life style and prosperity of Nepal than any other form of auxiliary work, including medical, outside evangelization. Nepal's agricultural situation is good and not many people are starving, but malnutrition is widespread and poverty is extreme. It requires hard work, beyond the imagination of the average westerner, just to survive, but the Nepalese do it with a cheerfulness that puts us to shame. The shortages

of food which do occur in certain areas of the foothills are the immediate outcome of bad harvests, but the starvation situation which can (and often does) develop, is due, mainly, to lack of transport and communication. Food is always available elsewhere in the country but how do you get it to where it is needed and how do you know when it is needed? (Incidentally, it is very often U.M.N. field workers in remote areas who trigger off rescue work and get in first aid supplies. The Mission buys grain in bulk, rebags it into loads suitable for porters to carry, has it taken by lorry to the nearest road access point then portered, perhaps for four or five days, into the needy area.) Malnutrition too, in many areas, is due to lack of variety in food because of difficulty in transport and communication.

Good prospects

Nepal has many potential natural resources of raw materials, but these are not present in sufficient quantities to interest external private enterprise and in any case Nepali law (and sense of self preservation) prevents land being owned by outsiders. These resources could be adequate for Nepal's needs for many years to come if nationals could acquire the know-how and over-all facilities to make use of them. Thus, whilst technical education and training in Nepal does not need to attain full western sophistication, it does need to develop an enterprise and initiative based on sound engineering principles similar to that which characterized British industry in the heyday of the Industrial Revolution.

If we can develop now a soundly based overall technical training system then in 15-20 years time Nepal's economic status and the welfare of its people should be greatly improved, poverty should be greatly reduced and life should be easier and healthier for a great proportion of the people.

This is our vision and the opportunity appears to be there. Our aim of course is not just the well being of the physical man but rather that of the "whole" man. With your prayer backing there is no reason why we cannot go forward in faith that goodwill and mutual trust will create openings for the "Good News" to spread so that the Holy Spirit may bring both salvation and health to a great little nation.

Please send us

books - - - a report on **The Book Service**

FEED THE MINDS is a programme of **JOINT ACTION FOR CHRISTIAN LITERATURE OVERSEAS**. It helps the churches of the Third World to develop their ministry through the printed word. It does this by grant-aiding literature projects overseas, for training, for publishing, and for distribution.

Archbishop Coggan recently wrote: "Feed The Minds has done excellent work in this field. We must see to it that its influence increases, and that the younger churches especially have the equipment that they need for the prosecution of their evangelistic and educational work."

While the greater part of the work of Feed The Minds is to help the churches overseas to produce their own books, Feed The Minds also runs the **BOOK SERVICE**. This sends used books to "clients" in about

fifty countries in the Third World. For despite the thrust towards local production of literary material, there is need also for books on general religious and theological subjects that have been published here. The Book Service helps to meet that need. Such books are gathered in this country and sent as gifts to those who can best use them. The distribution is not indiscriminate. Clients are treated individually, according to their expressed wants.

They ask for books covering theology, including its growing points; the Christian life, including important issues of the day; Church history; general religious literature; modern translations of the Bible, and Bible commentaries at all levels. The great demand is for books in English, but works in French can be used, and Bibles in almost any language.

The Book Service appeals to

any who may be able to spare such books, especially working and retired clergymen and ministers, or their widows, who are likely to have the biggest stocks, to look at their shelves. Then, before sending any parcels, please write to give details to:

**Feed The Minds Book Service,
St. Peter's Church,
Eaton Square,
London SW1W 0HQ.**

Some may be able to help in another way—by giving to Feed The Minds books with special associations, for example presentation copies of special titles, or letters written by prominent persons. These can be sold to help with the high postal charges for sending books overseas.

"There are few things in which you can more effectively help us here" wrote one recipient, in Guyana. He was speaking for many. Help us to help them.

Missionary Record

Arrivals

- 16 February. Rev. and Mrs. E. G. T. Madge from Asia.

Departures

- 21 February. Peter and John Skirrow to Mount Hermon School, Darjeeling.
22 February. Rev. and Mrs. D. R. A. Punchard and family to Foz do Iguaçu.

Birth

- 14 February. At Kimpese to David and Mary Norkett, a daughter, Rebecca Kathleen.

Deaths

- 6 February. At Scarborough, Mrs. E. J. Payne (widow of Rev. Henry Payne) aged 97; China Mission 1907-1947.
18 At Eastbourne, Miss E. C. Wigner, aged 90; Orissa 1910-1947.

Acknowledgements

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address.
(24th January-4th March, 1976)

General Work: Anon: £1.00; Anon: (Prove Me) £5.00; Anon: 50p; Anon: £1.00; Anon: £1.00; Anon: £100.00; Anon: £10.00; Anon: £15.00; Anon: (M.K.H. Blaenavon) £3.00; Anon: £13.52; Anon: (R.P.) £2.00; Anon: (D.R.) £33.00; Anon: £20.00; Anon: (W.P.C.) £10.50; Anon: ("In memory of J.K.W.") £5.00.

Women's Work: Anon: £5.00.

Agricultural Work: Anon: £10.00.

Relief Work: Anon: £20.00; Anon: £3.00; Anon: £5.00.

LEGACIES

	£
Mrs. C. Anderson	785.85
Miss F. Andrews	50.00
Lucy J. Burton	500.00
Miss W. M. Bush	242.43
Mr. A. Davies	138.60
Miss E. M. Fayers	500.00
Miss M. E. Field	160.00
Miss I. Simpson	426.60
Mr. J. Harries	2.60
Miss J. G. H. Jones	283.62
Dorothy E. Martin	375.00
Lilian M. E. Morris	47.13
Mrs. N. W. Norris	25.00
Miss C. E. Norton	200.00
Mrs. M. E. O. Reeve	720.25
Mary Tristram	330.00
Mr. E. R. Watson	100.00
Nellie Williams	10.00
Miss E. M. Willoughby	1,604.00
Mr. W. J. Wilson	2,279.00

FOR INFORMATION ABOUT THE B.M.S.

read

“Women working together”—a leaflet for women

“Treating disease, Treating people”—a leaflet about medical work

these leaflets are available free and
are for general distribution

Partners working together. The Annual Report of the B.M.S. Price 10p

Address requests to: **PUBLICATIONS DEPARTMENT,**
B.M.S., 93 Gloucester Place, London W1H 4AA

For BOOKS

On Baptist history and principles
Denominational booklets
Dedication and baptismal cards
Church membership certificates

Write for full list to:

BAPTIST PUBLICATIONS
4 Southampton Row,
London, WC1B 4AB

missionary herald

*The monthly magazine of the
Baptist Missionary Society*

June 1976

Price 5p

Baptist Theological Seminary Library
8803 Birschikon, Switzerland

bms
bms
bms
bms
bms



Guarapuava town
centre, Brazil

We are ready to go back

Writes Keith Hodges, now on furlough from Brazil

I CANNOT honestly say that I wanted to go to Brazil! The role of missionary in a foreign country had never really appealed to me! Thus, God's call to serve Him there was as staggering as it was sudden and dramatic, but its clarity and force were such that it had to be obeyed.

The training period at St. Andrew's Hall was one of great conflict, mainly because of the reluctance I felt in being uprooted from all that was important to me. My call to the ministry many years earlier had taken me away from my pharmaceutical career! Now, I was being removed from the home ministry to fulfil a role that seemed so alien to all that I had known and I was not very happy about it! Naturally, such a condition of mind and heart was not conclusive to an attitude of enthusiasm with regard to the task that lay before me. Hearing about life in Brazil from the living experience of the Rev. Arthur Elder, only served to increase my confusion and promoted a deep sense of inade-

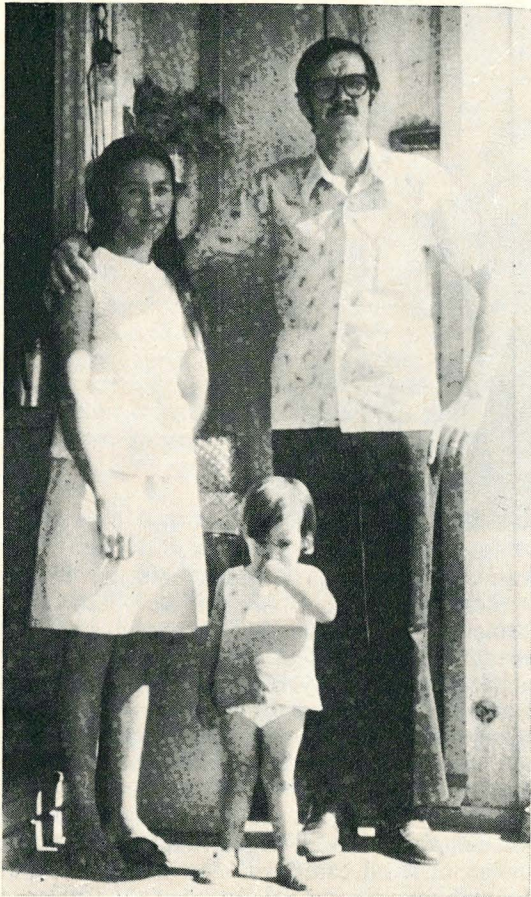
quacy for the work. Looking back I see clearly the strong discipline of the Lord, not altogether a pleasant experience in itself, but necessary and profitable, as He taught me obedience to His will.

The confusion and fear that I had known ever since the day of God's call were heightened by contact with Brazil itself. The shattering impact of large modernized cities like Rio and São Paulo, seemingly greater than any city I had ever seen; the breathtaking wonder of mountains, rivers and forests; the sobering effect of the shanty-towns, with their poverty and suffering; the impossible jabbering tongues that surrounded one on all sides! Confusion . . . wonder . . . compassion . . . and the feeling, "I want to go home! This is no place for me!"

How patient and understanding is our Lord!
How strong and yet gracious is His discipline!
How necessary it was for me!

Learning

The year spent at language school in Campinas was an experience in itself. Striving to communicate, re-learning to think and pray, choosing words to gain greater effect, re-shaping ideas and concepts, understanding a new culture with its own way of doing things and the re-establishment of different standards and norms for living. Not that everything was resolved in



Campinas, but through discipline I was learning the cost of obedience to the Lord's command.

This process of learning was continued during the period of orientation at Curitiba in the midst of the Cajuru Baptist Church, where I had to come to terms with the fact that Brazilian church life was not what I thought it would be. By this time, my reluctance to serve in Brazil had gone, but the feeling of inadequacy remained. Sermon preparation, each one written in full, was a chore but of great value. The real frustration was in having to read them!

It was the patience, kindness and understanding of the people at Cajuru, and the leadership and encouragement of their pastor, Mauro Seraphim, that paved the way to a new found confidence in myself, and with that confidence came enthusiasm for the task. The love they had

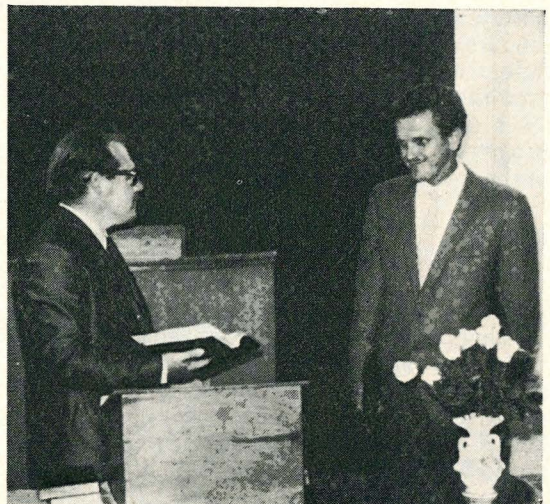
for us, and their belief in us, that was the key! I had caught a glimpse of the warm fellowship of Brazilian Christians, and this was later to become the dominant feature of the Guarapuava congregation.

Growing

Guarapuava, "City of Challenge". That is how I thought and how I probably will always think of the scene of our first pastorate in Brazil. For me it had to be the place where the Lord would set His seal upon our calling. Guarapuava just had to be the place where God would establish us and make sense of all that had gone before. An interior town of some 61,600 inhabitants (1974 census) with a further 90,650 people in the rural area, Guarapuava is strategically placed in the central region of Paraná. Modernized during the last fifteen years or so, and steadily growing, Guarapuava offers much to its people.

The Baptist congregation itself was small, seemingly lacking in natural leadership and with not a few problems. But to offset these features the delightful chapel building was well sited in one of the town's suburbs, being the only evangelical church serving that part. The task

(left) Ari and Ester dos Santos, and daughter Priscila, now evangelists at Pato Branco, Brazil
(below) Keith Hodges with Reinaldo Sniker at his induction as evangelist at the Guarapuava congregation, Brazil





(left) Barbara Hodges
with members of her
women's group at
Guarapuava, Brazil

of consolidating the work already commenced by our predecessors, and of making a powerful evangelistic thrust in the town and the rural area, was a challenging prospect. Foreigners in the midst of a people not yet understood by us, the ministry of leading, teaching, helping and preaching was a burden, and the constant reminder that in being misunderstood lay danger for the work's future, did not really help. Both Barbara and myself were afraid of making a hash of people's lives and of ruining the work already established in the Lord by David and Charmian Martin.

During the first year at Guarapuava we knew misery and we saw little, if any, fruit for our labours, and as time went on we sensed a great failure as crisis followed crisis. Up until that time the only "rays of sunshine" had been the work on the Extension Course and the steady progress shown by Ari and Esther dos Santos in the town congregation.

Blessing

It was at this point of lowest despair that the situation turned dramatically. Blessing followed blessing as the town congregation and the various groups scattered throughout the rural areas met for worship. Individuals were converted in the power of the Lord; the congregation began to look forward with enthusiasm and purpose; families began to participate in the evangelization of neighbours and friends. There

was a response to Barbara's ministry in her women's group. Public worship had been transformed and the influence of Christian love and caring became evident. The fellowship began considering seriously the calling of a national leader to lead them, a move previously hindered on all sides. New families arrived in the town and co-operated with us. A music ministry, that later led to the formation of the congregation's first choir, began with the arrival of the talented Almeida family. It all began to happen, and the climax of it all came with the setting aside of Ari and Ester for special service as evangelists in Pato Branco, and the induction of Evangelist Reinaldo Sniker as leader in our stead.

God's call on 4 January 1970 had been sealed!

"Going back to Brazil?"

Yes, we're going back. It seems to be the Lord's will for us. The task that faces the Brazilian Baptist churches is a massive and an unenviable one as they reach out to win the land for Christ and as they seek to fulfil their part in the wider vision of the world in Christ. Their capacity, willingness and enthusiasm to do this, is beyond question. But they need help! They need trained and committed leaders, and until they can produce their own from within, they depend upon foreign aid. The Brazilians are willing to have us back so, we are willing to go.

How about you?

We depend on each other

Ivy Riches writes about the work she and her husband do at Yakusu

THE interweaving of Christian work overseas; what a task, but thinking it over it appears that every aspect of the work is interdependent, the one fitting in with the other, although the temptation is strong, sometimes, to think that one's own sphere is more important than the others.

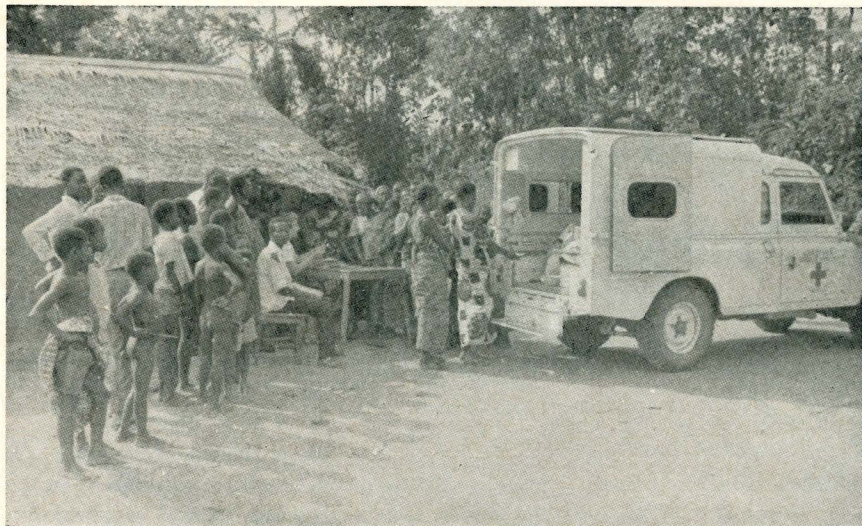
The construction department is not an established institution like the hospital, the school, or the church, but in the case of Yakusu at least it is involved in each of them. During the last year Pete and I have found ourselves busier than ever, with as many as seventeen men on the payroll; builders and joiners working on the school site; labourers also called on to do all sorts of jobs around the mission apart from the work on the site and one man seconded from the hospital to learn the electrical side of things. Unfortunately this young man died suddenly as a result of native medicine which was a great

blow to us all. This has meant that life has been pretty hectic at times, keeping them all busy especially during those lean times when the supplies dried up, either due to shortage of fuel, petrol, diesel and paraffin, which effects all aspects of our life and work, or due to the non-availability of materials.

Having men means being responsible for them and their families. Even when the men are laid off they still look to us when they need help. Sometimes it is for a child in hospital, often needing supplementary nourishment or financial help to pay the bill. Sometimes it is assistance with the school fees or uniform that is needed or, in the case of injury to a workman, to see that the family does not suffer unduly. Often Pete is asked to supply the wood to make the coffin and as like as not the tools to do the job, but there are times when there isn't the wood to spare.

Women only!

Times like a bereavement offer too the opportunity to identify with the people, taking part in their system of helping the bereaved family. Each person in the tribe and village must give a donation of 10p, the women clubbing together and the total handed over to the women of the family, and the men do likewise and giving their donation to the men of the family.



**Selling books from
the mobile dispensary
at Yangambi, near
Yakusu, Zaire**

I learned the hard way that the two sexes keep to their own patch especially where money is concerned, for I was reprimanded by the wife of one man for giving my donation to the husband, who had kept it for himself; we women had to stick together!

But all our time is not spent on the men, the work, and the family, but also in women's work which entails helping in the class with the sewing even although I'm not much good myself. The women sew mainly for themselves and the family and make some table cloths usually in intricate designs of cross stitch. Just before I left the women were being given a bigger role to play in the life of the church by leading the prayer meeting, which is held on Tuesdays, and some Sunday services.

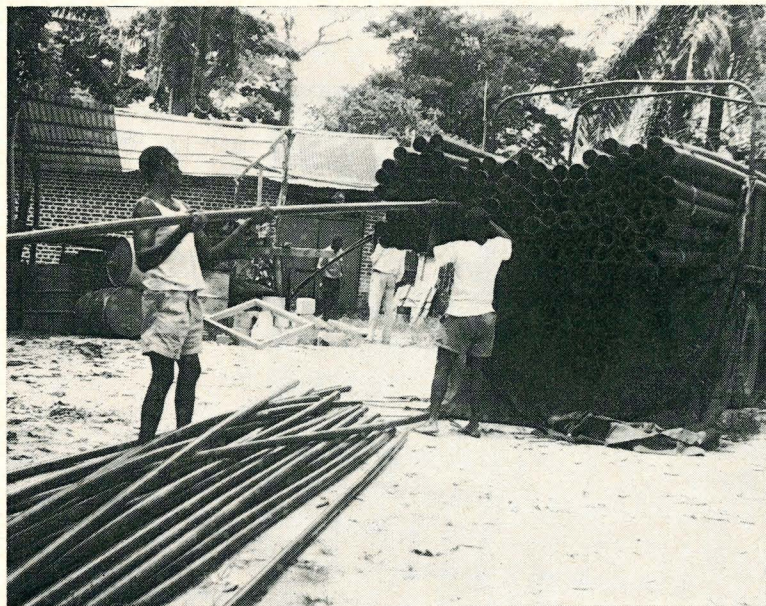
Books needed

Pete has an adult Sunday school class which although not very strong numerically is proving very stimulating for both Pete and those who attend. This stretches Pete often, especially when he has to deal with subjects like speaking in tongues in a language which has a very limited vocabulary and when the people can speak in three or four languages from an early age.

The arrival of an assignment of Lokele New Testaments, translated by the Rev. H. W. Ford in 1927, was the means of getting the book shop on its feet again. By selling a number of these Testaments to Cedi, the Protestant book shop in Kisangani, the accounts swelled and enabled the buying of Lingala hymn books and Bibles as well as other Christian editions and a few educational things too.

Slowly these books have been added to and the Bibles and hymn books have been replaced many times, as the demand has grown, for the shop not only serves the immediate locality, but also our other stations down river. For example, a large number sell at Yangambi which houses a part of the University of Kisangani, and there Pastor Botoya has sold a large quantity of books, Bibles and hymn books and even made a sale to one of the state officials of *The Talking Drums* by our own Dr. John Carrington.

Doreen West and Miriam Smith also play a part in the bringing of books to the people when they go out on clinic trips, and informing the pastors and evangelists of the books available and the new editions as they come in. This means that the written word is there ready for the people who are very thirsty for it and it means that the market is no longer at the feet



Some of the pipes used for the production of the water supply being unloaded at Yakusu, Zaire



A new diesel generating set being unloaded by workmen at Yakusu, Zaire

of the Jehovah Witnesses whose salesmen come round very frequently on bicycles selling their books at what must be heavily subsidized prices.

Miracles requested

At Christmas we had the lighting up of the church for the first time for the Christmas Eve service. Pete had installed the electricity at the request of the church and on Christmas Eve it was put to good use when the student nurses put on a marathon nativity play which led on to the stories of Moses and Hannah. Had it not been for the lateness of the hour it would have included Solomon as well! As it was it had gone 3 a.m. before lights out. But in spite of the fact that Christmas Day was work as usual most churches did have a Christmas Day service after working hours. In our own church the service was well attended and was without the theatricals.

Although not involved in the medical work yet we are involved with the electrical side and the water supply and there still remains the extension of the water supply to the student nurses camp. Not directly involved with teaching we were yet given the task of building and completing a project which was first begun in

1960. This is now almost complete but is hindered by the fact that roofing tins are still unobtainable. But the individual also comes with sewing machines, car batteries, cars, guns, cameras, etc., and expects all kinds of miracles to be worked on them.

For ourselves we need the hospital, and the medical care it can give us; we need the church and I would dearly have loved a teacher for our son Steve and was more than glad to have the help of Winnie Hadden for the music classes! We are all to some extent dependent on each other and this way work does begin to merge together, many parts but only one head, Christ, who is all in all.

* * * * *

If you are a builder/engineer/handyman prepared to serve God in Zaire write now to:

Rev. Mrs. A. W. Thomas
B.M.S.
93 Gloucester Place
London W1H 4AA



N

ISE is good to
Praise the
Lord..

..have
fun!

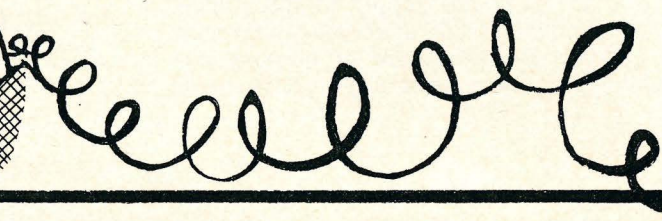


But what about

SILENCE



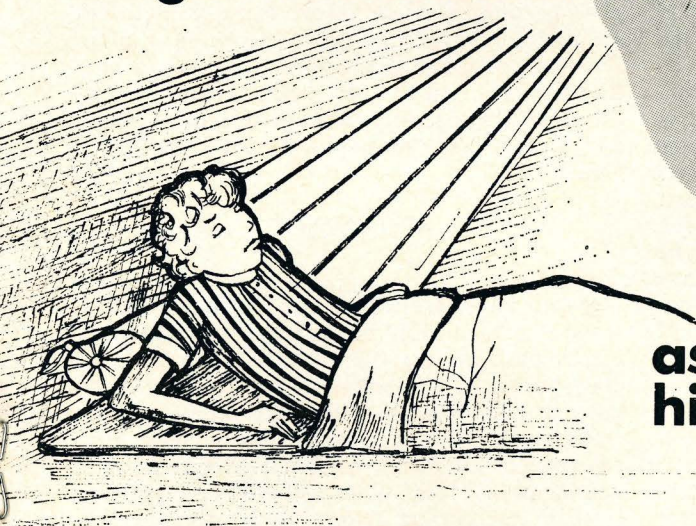
The man who wants news
listens for it ...



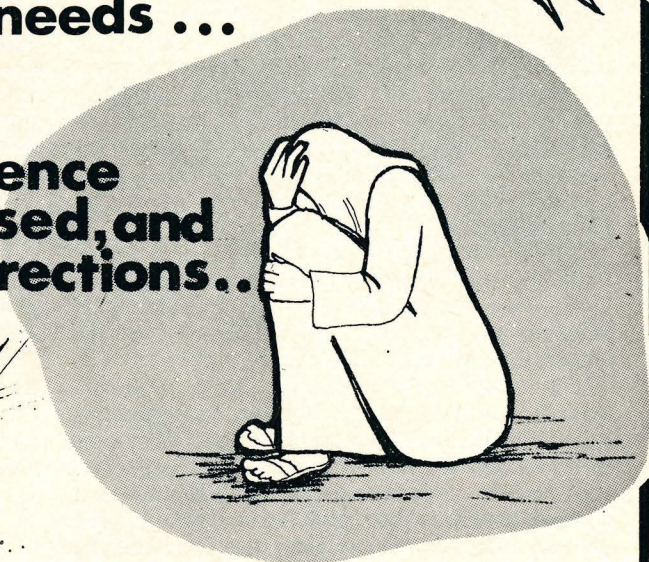


**The animal waits in silence
for what it needs ...**

**God spoke in silence
to Elijah, depressed, and
gave him new directions...**



**..to Samuel, half-
asleep, and gave him
his life's work**



Have YOU used SILENCE?

**Is God saying
something about
YOUR life's work?**

See the next
page for God's
work waiting
to be done. .



Have YOU used SILENCE?

See previous page

IN case you wondered, I was not suggesting that God only makes himself heard in the silence of depression or the drowsy stage that precedes sleep—though I have known present day missionaries who did recognize a calling in one of those two experiences. The methods God uses are so varied. After all, He made the world with all its possibilities: why should He not use it all, as it seems appropriate for each person?

But we can make it easier for Him to be understood by our listening. Have you ever asked God where He wanted you, and then honestly listened for an answer? Perhaps some of the answers could be provided here. . . .

The continuing evidence of Christ's compassion at this moment needs three well qualified nurses in Brazil. They need to be midwives as well as state registered nurses, for emergencies are varied and cannot be divided off into neat compartments as they may be in Britain. The women who answer to this need have to be tough physically, and determined: they will have to cope with the re-validation of their qualifications in Brazil, the Portuguese language, and driving a mobile dispensary on appalling roads.

ARE YOU LISTENING?

The ministry in Brazil needs as many ministers as will listen. For city suburbs or forest pioneering or new town development, adaptable, dedicated, persevering men are needed.

ARE YOU LISTENING?

Sri Lanka's Baptist churches feel that they do not need more missionary ministers. What they do need is a person who really knows Sunday School work, with bags of ideas and initiative to train and inspire a generation of Sunday School teachers. A women's worker

is needed, a person to direct evangelism as a programme, and another who is a specialist in community development. These people are needed *fast*—or the B.M.S. will lose the visas which make entry into Sri Lanka possible under the government of the country.

ARE YOU STILL LISTENING?

Doctors and nurses for Zaire, Bangladesh and Nepal; secondary school teachers for Zaire still; primary teachers could be very useful if they would adapt themselves to being church workers for adult-literacy or women's work. Builders are scarce and often necessary for Zaire and Bangladesh, while agricultural teachers and some kinds of engineers are needed in Nepal.

LISTENING?

If you have listened so far, and have understood that God could be starting (or continuing) a dialogue with you, there will be much to do in consequence. Your call will need testing, perhaps in conversation with your minister or a close friend. You'll have to look at what you can offer to God's service, what your skills and qualifications are when honestly reviewed. (And it can be just as easy to be dishonest in saying, "I can't do anything!", as to act in the opposite direction!)

Then write to—The Personnel Secretary,
Baptist Missionary Society,
93 Gloucester Place,
London, W1H 4AA

and **TELL ME WHAT YOU'VE BEEN HEARING. . . .**



People engaged on the food for work scheme leave their equipment as they queue for food at Diptipur, India

Disaster leads to new purpose and new hope

writes Marilyn Mills as she recalls the time of drought and famine in Diptipur, India

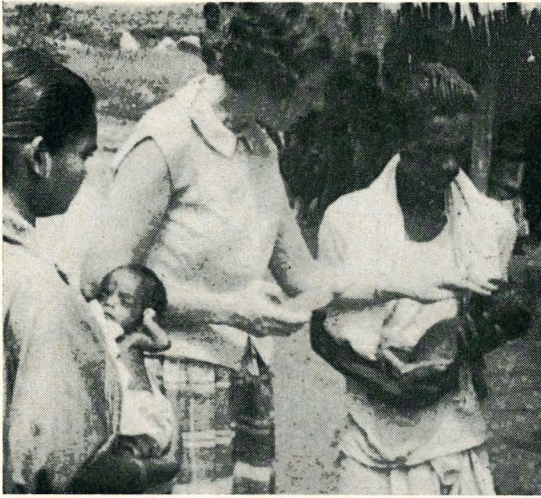
"Agya!" (Sir/Madam) . . . **"In our village we need FOOD—WATER—HEALTH. We want to live."**

That was a phrase that Alan Casebow and I would hear many times as we toured from village to village in the Diptipur area, towards the end of 1974.

For some years, efforts had been made to establish agriculture and health extension projects in scattered villages in West Orissa, but little lasting impact had resulted. Although to some extent, both the hospital and the agricultural project boards accepted the need and tried

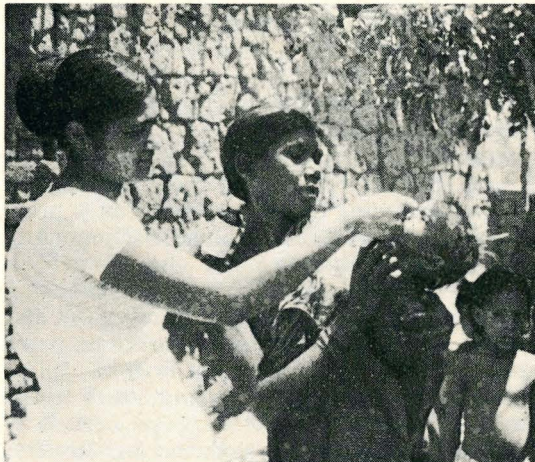
to work together, each had its own idea as to priorities. These did not always merge completely and did not have permanent impact in the district. While it is possible to accept as a theory a cooperative approach by health and agricultural projects with an evangelistic emphasis, yet in practice it proves difficult. To provide in depth care, to ensure follow up work, to meet the cost of travel and other expenses involved, all present problems which hinder the effectiveness of the programme. It is also true that to some extent there still tends to be a prevailing attitude that most agricultural and medical help administered in the name of Christ, should be available first to Christians.

However, within a short period of time, several situations arose in the area around Diptipur, resulting in the emergence of a more closely interwoven and valuable community development programme. In the Church, a Mission of Renewal brought about changing and positive attitudes between church, farm and hospital, making it possible and necessary to sit down, pray and plan together. Christ has called us to proclaim a Gospel of saving health to the nations. This does not isolate people's needs as simply bodies needing medicine or surgery,



stomachs requiring food, souls needing salvation or minds requiring education. We are not disembodied souls and in Diptipur there is a call to serve people, people who matter, people who deserve fullness of life.

It was felt that more could be achieved if a community development programme was conducted in a closely circumscribed area, in cooperation with the village leaders and using Diptipur as the treatment and guidance centre. We thought that we knew the needs of the people, but through the local government Panchayat (village councils) it was arranged to do a survey of eleven villages. We planned to visit all the homes and to talk to representatives from all sectors of the community. This survey took place



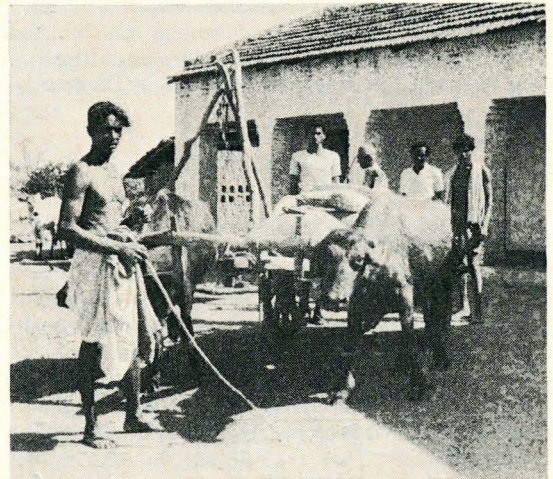
at a time of imminent famine following a year of drought.

As we saw villagers boiling jungle roots and the barks of trees to keep alive, having last eaten rice three days previously, little children in emaciated conditions, coupled in many instances with eyes pouring with pus, wells almost dry, rice fields shrivelled up having produced little more than hay at harvest time and whole families crowded in apathy around the door of their little mud hut, our hearts were not only cut to the core at what we were witnessing, but the words of Jesus jumped at us. . . .

"I was hungry and you gave me food, thirsty and you gave me drink, a stranger and you welcomed me, naked and you clothed me, sick and you cared for me. . . ."

"The love of Christ leaves us no choice." Within six weeks the B.M.S. and several relief agencies enabled a large scale famine relief project to be organized from the agricultural

(continued on next page)



Children are among those who suffer most during times of drought and food shortage. They were therefore given as much care as possible in the Diptipur area, India. (above left) Fourteen week old twins were discovered weighing less than 3 lbs each (above) Supplies for the Children's Feeding Centres being taken from Diptipur. Villages have to arrange their own transport, firewood and eating place (left) Nutrition programmes and health programmes work hand in hand. A staff nurse distributes prophylactic doses of Vitamin A to a child in a feeding centre

centre and hospital. About 1,500 families benefited from food for work programmes giving not only short term relief, but long term benefits of irrigation, drinking water, fish culture, land levelling, seed support for the next harvest and total health care. 2,200 young children received a mid-day meal and supplementary vitamins throughout the year. A women's evangelistic team comprising ordinary village housewives felt that the Gospel should be shared by word of mouth also in the villages where the love of Jesus was being witnessed to in action. National newspapers and local radio reported that Christians were demonstrating real care and concern for all people at their time of need.

Local effort

By March 1975, a new mobile dispensary Land Rover supplied through Christian Aid, arrived and heralded the start of an exciting community health outreach. This programme is being financed jointly by OXFAM and the British Government Overseas Aid Development fund at present, but it is hoped that it will gradually become more self supporting.

All the field work is done by village level health workers, chosen by their own villages and trained in Diptipur Hospital. This has proved to be a cheaper and more effective staffing pattern than that which relies upon highly qualified staff for basic village needs. These women are enthusiastic, have wonderful memories and devise entertaining ways for

propagating health in their communities. Their training is mostly in the hands of a fine Indian nurse, Maya, and I am amazed at the knowledge that they have amassed and the effects that their work has had in one year. The results in the cleaner and healthier villages, speak volumes.

United Witness

The Diptipur team visits each centre twice a month for a clinic, supervises all immunizations and examines referred patients and families with special problems. The village workers dispense simple medicines and attend most of the village confinements, as well as visiting homes regularly and examining all young children for the "Top Ten" diseases each week. The programme has now evolved into one of a total developmental nature as the Agricultural centre joins hands with us. Crop demonstration plots are to be found in the same villages and a scheme is now in operation whereby keen, small farmers are receiving a simple agricultural training on a similar basis to the health workers. Volunteers from the villages are expected to take an active interest in the work of all the village level workers and a joint village health/agriculture committee meets each month in Diptipur. We now have hopes that plans will be taken up to ensure an adequate number of wells for drinking water and small kitchen gardens in each village.

The church has still a long way to go before it can be said that it is taking up all the opportunities now presented for village witness, but



Miss Marilyn Mills and the Rev. Khiron Das were often stopped as they drove through a village and were given a petition signed by the villagers asking for help

Two doctors for Ludhiana

BAPTISTS always remember that it was a B.M.S. missionary who founded the Ludhiana hospital. Through the years B.M.S. missionaries have served on the staff. Now, no B.M.S. missionary works at Ludhiana, but the Society has contributed £1,000 to the cost of sending Dr. Brian and Dr. Nancy Nicholls to Ludhiana for a year. Four other Societies are also contributing towards the cost. Dr. Brian Nicholls gives details of his wife and himself. They left for India on 26 April.

Nancy and I have been married for nearly ten years, and have three children aged seven, six and three. We met at Medical School in Birmingham where we both qualified as doctors in 1965. At the present time I am training to be an orthopaedic surgeon at the Royal Orthopaedic Hospital in Birmingham. This is a four year scheme which I started after obtaining the F.R.C.S. examination, and I am just beginning the final year. My

wife also works at the same hospital where she is a part-time anaesthetist.

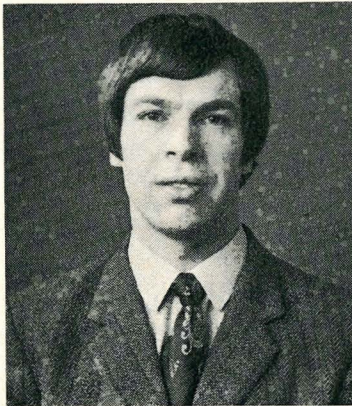
We have been interested in India since our student days, as one of our closest friends spent his childhood there, and we have several friends who were missionaries in South India. The possibility of going to the Christian Medical College at Ludhiana arose last summer when we met the Publicity Officer from Ludhiana, Nirmal Kaul, at a friend's house, while he was spending a few months at the Selly Oak Colleges. He told us that they were very short of orthopaedic surgeons at the present time, as three of the senior surgeons had recently emigrated. He



asked me if I would be interested in going out there to work for a while. Fortunately I have been able to get permission from my hospital for a year's special study leave at the end of which I will be able to return to my present post.

While we are in India I will be helping with all types of orthopaedic surgery, but hope to take a special interest in hand injuries, which are a particular problem there. My wife also hopes to be able to do some anaesthetics on a part time basis, provided the necessary arrangements can be made for the children.

As well as working in the



(continued from previous page)

the local pastor now finds more acceptance in those villages than hitherto. We pray that our united witness may present a whole and saving Gospel which can meet the needs of the entire family.

Big and Small Sahu, twins from the village of Matia Mahul, are smiling witnesses to such a Gospel. Now lively three years olds, they burst forth with infectious laughter and mischief, something which their mother feared they would never live to experience. Underfed and poor, this whole family have witnessed to the effects of an interwoven ministry from Diptipur, the "place

of light". Famine relief, agriculture demonstration, health programme and the preaching of the Gospel have touched every part of the lives of this Hindu family. Mother and children are no strangers now in the Diptipur church. Older brothers read the family passages from the Gospel purchased in the Agricultural Centre Christian Reading Room. They and many others are beginning to understand from the Diptipur combined witness, the truth of Jesus' words. . . .

"I have come that they might have life and have it more abundantly."

Jesus is Alive!

Pauline Weatherby arrived in Zaire just before Easter and has written about her first Easter in that country.

"It was just before 5.15 a.m. and there was a gentle knocking on the door. I was already dressed and followed the caller along the path, across the fields to the football pitch. It was very wet underfoot, a few dogs joined us as we went, and the air was filled with the noise of crickets and croaking frogs. It was still dark when we arrived—not to play football, but for the sunrise service, this was Easter Sunday and 50/60 people were gathered for worship.

"We sang the first hymn in French, rejoicing again in the wonder of the resurrection, and

then followed a time of open prayer when the people were invited to pray in any language, this led into a time of praise in song, now mostly in Kikongo (the language which most of the local people speak). After a short talk in both Kikongo and French we formed a large circle—at first holding hands, and then doing various actions, to sing a song which I am told was about our oneness in Christ Jesus. It was a super start to Easter day—the morning service which followed later in the day was also very lively. I must confess that I didn't understand much, but as we sang a neighbour whispered—"This means, Jesus is alive," and somehow that was enough."

A Good Foundation

Jane and Walter Fulbrook are responsible for the agricultural project at Potinga, Parana, Brazil. A recent letter shows how they are also involved in the life of the church, and tells of an important find.

"One great privilege we have is to be involved in the work of the church here. Although we

are only here for a short time, we have found a ready welcome in all the churches, and especially in the Potinga Church which is our nearest. I am not sure how many times we have been called upon to give addresses, and to take part in various activities, but we have been kept fully occupied in all our spare time.

Rock

"An interesting feature we have come upon is a big outcrop of stone. Quite out of the realm of agriculture, but nevertheless very useful. We had bought stone for building, and had been carrying stone some distance for roadmaking, when we were told to look up in the forest above the bungalow. We now have a tractor road right to this stone, and we seemingly have an endless supply of what in appearance is very much like Cotswold stone. It is quite easy to get out with a pickaxe and breaks readily for concreting. I can just imagine what a whole house would look like in it, but, of course, that is only a dream! The folk here have an idea of replacing their wooden church, perhaps in the future they may build a stone one. It would certainly be cooler in this sub-tropical heat."

(continued from page 94)

medical field, we hope that we may be able to contribute in some small way to the spiritual work taking place in Ludhiana. We are both committed Christians and active members of our local United Reform Church where Nancy has been an elder for the past two years.

Missionary Record

Arrivals

- 20 March. Rev. G. and Mrs. Oakes and family from Colombo, Sri Lanka.
- 30 March. Mr. and Mrs. G. D. Sorrell and son from Chittagong, Bangladesh.
- 2 April. Miss E. Staple, en route for Leprosy Conference in Singapore.
- 2 April. Mr. and Mrs. S. J. Bull and family from Butwal, Nepal.
- 4 April. Miss L. Quay from India.

Departures

- 18 March. Mr. S. Mudd for visit to India and Nepal (returns 23 April).
- 8 April. Dr. K. and Mrs. Russell and Miss P. Weatherby for Kinshasa, Zaire.

Death

- 9 March. At Bristol, Rev. H. W. Burdett, aged 98; China 1918-1939.

Acknowledgements

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address.

(5th March-5th April, 1976)

General Work: Anon: (Cymro) £30.00; Anon: £1.00; Anon: £8.00; Anon: £7.00; Anon: £10.00; Anon: £5.00; Anon: £39.69; Anon: £5.00; Anon: (J.B.) £5.00; Anon: £18.00; Anon: (Assurance) £35.00; Anon: £10.00; Anon: £60.00; Anon: £2.00.

Medical Work: Anon: £5.00.

Relief Work: Anon: £10.00; Anon: £10.00; Anon: £3.00.

World Poverty: Anon: £100.00.

LEGACIES

	£
Miss O. M. Coats	6,000.00
Mr. T. B. Cox	250.00
Mrs. E. Cresdee	2,874.76
Miss M. L. Cumberland	2,776.50
Miss N. A. Duerdoth	100.00
Mr. E. Goodchild	6,155.32
Miss L. K. Haggard	1,950.00
Miss I. M. King	1,000.00
Miss H. W. Kingsnorth	400.00
Miss M. D. L. Love	200.00
Dorothy E. Martin	393.72
Mr. F. E. Noon	3,100.41
Mrs. M. D. Ord	200.00
Mr. H. H. Palmer	60.00
Mrs. M. E. O. Reeve	9,476.36
Miss M. E. Roberts	50.00
Miss F. H. Roscoe	179.42
Miss E. B. Whitman	500.00
Miss B. I. Worrall	429.46

Baptist Missionary Society

To keep you informed. To challenge your giving. To encourage your prayers.
To claim your service.



Partners working together—B.M.S. Annual Report—10p.

Treating Disease, Treating People—Describes medical work.

Women working together. Women praying together—for women.

The Growing Family—An introduction to the B.M.S.

The above leaflets, available in quantity for free distribution, and the Annual Report (10p) are now available from:

Publications Department, B.M.S., 93 Gloucester Place, London W1H 4AA.

missionary herald

*The monthly magazine of the
Baptist Missionary Society*

July 1976

Price 5p

Baptist Theological Seminary Library
8800 Rueschlikon, Switzerland

bms
bms
bms
bms
bms



Kinshasa market

(Photo: Raymond Andrews)

DAVID NORKETT works in the headquarters of the Baptist Community of the River Zaire (C.B.F.Z.). This headquarters (General Secretariat) in Kinshasa oversees and coordinates the life and work of the whole of the C.B.F.Z.

The community is divided into four church regions, each with an office and a superintendent.

The next subdivision is a church district which groups together anything from five to twenty-five parishes.

The parish is either part of a town, with one C.B.F.Z. church building, or a group of village churches in the country.

The 1976 Campaign

SINCE the creation of the Baptist Community of the River Zaire (C.B.F.Z.) in December 1972 there has been no organized evangelism throughout the Community—no national plan for the C.B.F.Z. Some groups, such as the teachers and students at Bolobo Bible School, have made journeys with the specific aim of communicating the gospel to unbelievers. But apart from some local sporadic efforts evangelism seems to have been neglected.

There have been many financial and administrative problems to tackle during the first three years of the new community which have

taken up much time and effort at the general secretariat (church headquarters). But C.B.F.Z. authorities realized that a vital work of the church was not being stimulated, so last August the Executive Committee charged Rev. Mfwilwakanda (General Secretary) and Rev. Koli (Kinshasa Regional Superintendent) with the job of encouraging and co-ordinating evangelism in the C.B.F.Z.

A Central Evangelism Committee was set up which prepared an outreach campaign for 1976, outlined in a duplicated booklet "Bila Ngai nkojalisa bino baluki na balo" ("Follow me, I will make you fishers of men"). It has been a welcome change for me to be sending out booklets and letters promoting evangelism in the 24 districts of our church. Some people were

beginning to think all the general secretariat did was to ask for money.

THE PLAN

Mission within and without

In the outreach programme proposed by the Central Evangelism Committee, 1976 is divided into two parts. January to March was a period of preparation within the local churches. This included the formation of prayer cells, evangelistic teams and Bible studies on "The message we proclaim" and "Apostles"—our calling, our work and the Holy Spirit. This period of interior mission in the church was to be based on Christ's call to His disciples, "Follow me, I will make you fishers of men". We have need to follow the Saviour and be in His company, that He may train and prepare us to bring others to Him.

April onwards is planned as a period of action, with special journeys, services and campaigns. It was hoped that a wide variety of methods would be used including drama, youth choirs, door to door visitation, public debates, open air rallies, and personal witness at home and work. It was proposed that there be a special evangelistic thrust during Holy Week. The committee prepared and sent out plans for an

evangelistic campaign from 30th May-6th June, with the title "Christ our Life".

Christian Education and C.B.F.Z. booklets

The outreach Programme goes beyond direct evangelism. In the "Bila Ngai" booklet it was proposed that Sunday Schools be formed in each village where the C.B.F.Z. has a church with regular classes for teachers.

At the end of last year five hundred copies of a Sunday-School lesson manual in Lingala and Kikongo were duplicated and sent out for teachers. A booklet of brief Bible studies on the passion, death and resurrection of Christ was prepared and sent out to the church districts to encourage evangelism in Holy Week.

Booklets of lessons are being prepared for inquirers' classes and for classes for new church members. Too often the newly baptized have been left without special encouragement and instruction and many youngsters lose interest in the church soon after baptism. The formation of social-action groups was also suggested.

Besides these home-produced booklets, hundreds of Scripture Gift Mission tracts have been

A young people's band at Ngombe Lutete, Zaire

(Photo: Phyl Gilbert)



sent to district pastors. One hundred Scripture Union cards were also sent to each district to encourage church members to study their Bibles regularly and effectively.

Committees. In order to help local churches put into practice the proposals for outreach we suggested that regional and district evangelism committees be formed. A few districts have sent us letters to let us know that committees have been formed and to express their thanks at the proposals for the evangelism year and the accompanying literature.

Communications. One big problem was how to send information about the evangelism year to districts hundreds of miles away, with the postal service slow and unreliable. Where possible we sent letters and booklets with people going to the four regional church offices and to some districts. But we discovered at regional assemblies in March that some districts had not yet received literature sent in November or December. Perhaps we should have made the evangelism year 1977!

ACTION

By some. As we near the end of April it's difficult to know how far the outreach proposals have yet been acted on. We know that some district committees have been formed and that in quite a few parishes special services were held during Holy Week to which non-Christians were invited.

In February, some Bolobo Bible School students and teachers spent a week in the large village of Yumbi, thirty miles north of Bolobo. Homes were visited and special services were held both to challenge the uncommitted with the call of Christ and help wake a once strong, but now sleeping local church.

By the General secretary

Rev. Mfwilwakanda, has taken an active part in evangelism on his journeys. After the Middle River Regional Assembly at Ikoko Bonginda, he walked over twenty miles to the main road to Mbandaka, preaching the gospel at seven villages en route. On a visit to Ngombe Lutete in the Lower River Region, he learnt that no special services had been organized for Holy Week. The district pastor was asked to call an open air meeting that evening in the small village and about 50 people gathered by



torch and paraffin lamp-light to hear Rev. Mfwilwakanda's evangelistic message.

In the Capital

At the beginning of December the proposals for the C.B.F.Z. evangelism year were put to a well attended meeting of Kinshasa pastors and deacons. Talks were given on the Christian responsibility to share God's good news, on the needs of Kinshasa for evangelism and on the proposed outreach Campaign. This was followed by a question time in which not many questions were asked but quite a few people expressed pleasure that all our Kinshasa deacons had been called together for the first time for years and that at last evangelism was being organized in the Community.

I led a weekly Bible study and discussion group for deacons of Kitega parish during February and March as part of the "preparation for evangelism" period. Usually ten to fifteen people turned up, keen to learn and listen, not so keen at first to discuss. One session that really came alive was when we compared the witness of the apostles at Pentecost, and of the young Christian community in days following, with our own local church life.

Several parishes in Kinshasa held special services in Holy Week with an evangelistic flavour, proclaiming salvation in Jesus Christ, through his life offered up for us on the cross and his resurrection. In Kitega parish, deacons gave out invitations to these services to people living near them. On Palm Sunday afternoon the Kitega church was packed for a concert of Christian songs. During the week two services were held outside the homes of church members; on the other evenings of the week they were in the church.

At the Good Friday evening service, Pastor Enguta spent nearly an hour graphically describing the judgement, suffering and death of Jesus, insisting, in conclusion that this was all for us and our salvation. This was followed by the Lord's Supper. The pastor was in the middle of concentric semi-circles of deacons all in white clothes and the serving of the bread and wine was accompanied by singing led by a male-voice choir. It was a very moving experience. Then on the Saturday afternoon a passion play was presented. There was a large crowd in church the following day to celebrate our Saviour's resurrection.

The previous weekend there had been a retreat for our Kinshasa Sunday school teachers, mainly young people, at Makala parish. Pastor Kiyedi, who co-ordinates Christian education by the C.B.F.Z. in Kinshasa, asked Phyllis Gilbert and I to give talks on basic Christian beliefs rather than on how to communicate these to children; evangelism rather than pedagogy! Phil talked on "following Jesus" and I on "sin and its wages" and there were other gospel messages encouraging the youngsters to a personal commitment to Jesus as Lord and Saviour.

On the Saturday evening the 140 Sunday-School teachers were divided into groups for prayer and reflection and discussion on the talks they had heard. Quite a few confessed that they had come to a new experience of Jesus Christ

and that up until then their church membership and work had been mainly due to their coming from Christian families rather than deeply held personal convictions. As one young man said to us afterwards "The spirit really moved amongst us".

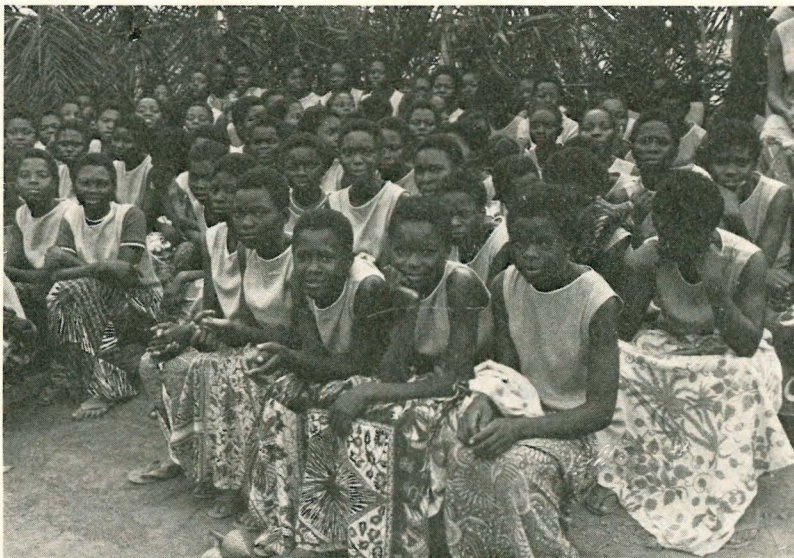
The C.B.F.Z. planned six evangelistic rallies in different parts of Kinshasa on 30th May which six teams, including pastors, theological students and laymen conducted. The theme of the rallies was "Christ, our Life" and Pastor Mfwilwakanda wrote a meditation on this theme to guide us.

CONCLUSION

From news trickling in it seems doubtful that the evangelism year has yet had much impact on the C.B.F.Z. as a whole. We did not prepare well enough in advance and perhaps the time was not ripe for an organized outreach campaign. But certainly it will have been a means of challenging many people to follow Christ in trust, love and obedience and there have been some who have responded. We hope that the evangelistic project will have encouraged pastors and local churches to remember that mission rather than survival should be the aim of the church. We hope that 1976 will be the first of many years in which evangelism becomes a vital concern and activity of the Baptist Community of the River Zaire.

**Left: General Secretary,
Rev. Mfwilwakanda (right)
with Rev. Kuvitwanga**
(Photo: Phyl Gilbert)

**Girls at the opening of the
Roman Catholic church at
Ngombe Matadi**
(Photo: Phyl Gilbert)



Youth service fills church

NAIROBI Baptist Church is packed for two services, at 9 a.m. and 11 a.m. each Sunday. The 9 a.m. service is the Youth Church and up to 400 attend.

This news came in a letter from Eric and Linda Humphreys, members of the B.M.S. International Fellowship, who are teaching at schools in Thika, Kenya.

Linda has learnt Braille and is able to correct the homework of students at the secondary school for the blind. Eric has six blind students taking A level courses, three of them taking Divinity and English Literature. They braille notes in class and then type their homework. In November 1975 the school presented 113 candidates for A level and 87 did sufficiently well to obtain places at university.

Details of the B.M.S. International Fellowship can be obtained from Rev. (Mrs.) A. W. Thomas, 93 Gloucester Place, London, W1H 4AA.

Water means life

Joyce Brown reports from Nepal.

THE parables of Jesus have become more real, seeing the clay water pots and the oxen in the fields. When Jesus speaks of the living water I can now see the significance. Here water is precious and used sparingly; in the villages it has to be carried from a spring. In a Nepali family it is used for everything—drinking, cooking, washing food, dishes, clothes and people and mixed with mud on the floors.

When travelling you get so thirsty that to be able to drink water means life. It has become a luxury to be able to wash my feet after being on the dusty road, making me realize the significance of Jesus washing the disciples' feet. Oh that we may be really thirsty for His Holy Spirit in the same way.

Please come back

Rosalie Harris reports on a visit to a village in the Ngombe Lutete district of Lower Zaire.

WE have been to Manilonde, one of the villages in the Ngombe Lutete district, but about 30 miles away, to hold a "seminaire" of Bible teaching for the women of that area. This was at their invitation.

The talks and Bible studies were based on a booklet produced for this purpose during this year, with the theme "Who is my neighbour?" Not only did we get used to the idea of a meeting, or a meal, happening now or perhaps in two hours time, but also to the fact that there were as many men, young people and children as there were women, making well over 100 people most of the time. It must have been quite an event in an isolated village. Fortunately we had taken children's activities, and the men joined in the main sessions but not the discussion groups or other activities like tie-dyeing in the afternoon.

We need to live alongside people to begin to understand them. In a way we were struck by their lack of Bible knowledge, and also the inability of many to make use of literature because they could not read. And yet there was such a lot they could teach us, and there were laughs at our attempts to do some of the things that are second nature to them, for example, in food preparation. We soon learnt not to expect anything to happen until it had started, and there were always people around and things to do.

There is a deep Christian love and fellowship that does not depend on a lot of knowledge. Yet the need for teaching is real and we were asked to stay longer, or to go again.

TOGETHER IN A DIVIDED WORLD

"Let us remember—

That contrary to all good sense and business efficiency,
in the world mission of the Church—

Where advance is most rapid over the roughest terrain,
where victories abound every day,
where opportunities arise every moment,
where mammoth successes can be followed by tragic
failures due to lack of consolidation,
where human need is most acute and exploitation at its worst,

BUT

where most can be done to help,
where the doors are open and the Churches most united,
In Africa, South America, the Islands and some parts of Asia—

WE PUT OUR LEAST RESOURCES

How can we change our priorities?"

"Grant us, Lord, to spread true love in the world;
Grant that by us and by Your children it may penetrate a little
into all the circles, all societies, all economic and
political systems, all laws and customs, all contracts,
all rulings;
Grant that it may penetrate into the places where people eat,
work, meet, sleep, play and live;
Grant that it may penetrate the hearts of men and that we may
never forget the battle for a better world is a battle
of love, in the service of love."

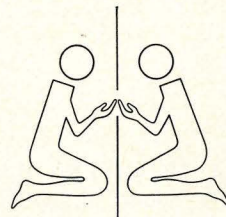
"Lord, share out among us the tongues of your Spirit,
that we may each burn with compassion
for all who hunger for freedom and humanness;
that we may be doers of the Word and so speak
with credibility about the wonderful things you have done."

Three examples taken from a 26 page booklet
of worship material produced by the Conference
of Missionary Societies as part of the Common
Theme for the Churches "Together in a Divided
World".

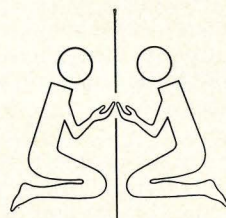
The booklet contains a section of practical
guidelines for preparing an act of worship,
prayers and meditations related to the five
aspects of the theme, selections from the worship
material produced for the World Council of
Churches Nairobi Assembly, and the Coventry
Litany of Reconciliation.

Three other Common Theme booklets have
also been produced by C.B.M.S. No. 1 is a list
of resources—invaluable for groups wanting to
take up the project, but also useful as a general
resource list. No. 2 is Bible study material, in
which each of the six sections have been contrib-
uted by Christians from various parts of the
world. No. 4 contains background study papers.

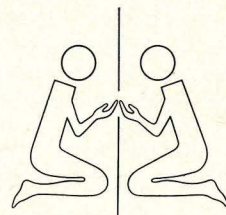
The Resources booklet costs 10p; the Wor-
ship, Bible study and Background Papers book-
lets are each priced 20p. The booklets may be
obtained direct from C.B.M.S. (2 Eaton Gate,
London CW1W 8BL) or from the B.M.S.



**This is the symbol
of the C.B.M.S.
Common Theme**



**Any publication
bearing this is
being used by all
missionary societies
sharing in the
Common Theme
programme**



TOGETHER AT S

This month the Society's Summer School programme b

ANCASTER House, Bexhill; Allhallows School, Lyme Regis; Kelly College, Tavistock; Blaithwaite House, Wigton; **TOGETHER** they make up the venues for the 1976 B.M.S. Summer School programme.

Worship, sports, talks, outings, films, barbeques, Bible studies, rambles, discussions, competitions, Late-Night-Extras. Put them all **TOGETHER** and you've got a B.M.S. Summer School.

Young people from all over Britain. Young people from other parts of Europe. Overseas students at present in Britain. People from many walks of life with leadership, administrative and domestic skills. Missionaries home on furlough. They'll all be **TOGETHER** at Summer Schools this year.

In case you've not guessed, the theme of this year's Summer Schools is **TOGETHER**. The theme arose partly through the C.B.M.S. Common Theme "Together in a Divided World". But it's also an ideal theme because Summer Schools do bring together a very varied group of people to share together their beliefs and ideas about many aspects of Christianity and the worldwide mission of the Church, and also to spend a great holiday together.

The B.M.S. has been arranging Summer Schools since 1910, when Folkestone was the venue for the first ever School. In 1926 we paid our first visit to Ancaster House, Bexhill, and with very few exceptions have been going there each year since. No doubt our 50-year-link will give opportunity for some appropriate celebrations this Summer!

A typical Summer School day—if such a thing is possible!—is a real mixture of study and relaxation, worship and fun. Each day begins and ends with an opportunity for worship and prayer. The major part of the morning is used for a study session. Usually the emphasis is on working in small groups, using a whole variety

TOGETHER in Jesus

What does it mean to say Jesus is alive? What are our opportunities and responsibilities in relation to Christians in other parts of the world? Is the mission of the Church the same in all countries? Why has the Church remained in being for almost 2,000 years? How did the first friends of Jesus see him? What is your own personal experience of Jesus? How can we share our faith and beliefs with others? How much are churches in Britain working together? How are Christians in other countries working together?

These are just some of the many questions this with considering.

All these questions are contained—in various by B.M.S. Young People's Department. The file As well as a number of information sheets, there discussion questions and where to find additional

The file will be provided to members of Summer Although designed with Summer School mainly in groups looking for study/project material. Copies 35p each.

TOGETHER in Giving

Is our money our own to do with as we like? Is it wrong for Christians to have a lot of money? What responsibilities do we have to share our wealth with people in the Third World? Should we try to "live simply that others may simply live"? How does B.M.S. raise money? What is the cost of living in other parts of the world? What is the new B.M.S. youth fund-raising project? What does the Bible say about money?

SUMMER SCHOOL

begins again. Martin Howie introduces this year's theme.

TOGETHER in Service

Should Christians be prepared to work anywhere in the world at the call of God? What is a vocation? How can Christians support one another in their Christian service? Do the claims of Christ conflict with the desire for a job with good prospects and a high income? How can Christians use their place of work for Christian witness? Where and how do B.M.S. missionaries serve? What is it like being a missionary? How are missionaries trained for service? Where can young people offer for voluntary service? Does God work through non-Christians?

Year's Summer School project will be concerned

forms—in the “Together” resources file, prepared contains material for each section of the project. are suggestions for activities, Bible study passages, resources.

School staff concerned with leading the project. mind, the file is also suitable for youth (or adult) es may be ordered from B.M.S./Y.P.D., price

TOGETHER in Prayer

Why should we pray? What does the Lord's Prayer teach us about prayer? Are prayer “guides” or “calendars” a helpful aid? What are the problems in praying for people overseas? Is the whole of life a prayer? Does God always answer our prayers? Where is it easiest to pray? Is prayer an important link with Christians in other countries? Are prayers in church services too long and too dominated by the minister?

of methods and techniques.

One group might hold a discussion or Bible study; another might use a questionnaire or interview as a way of discovering some new information; another might use role-play, drama, pictures or film. Each group has an appointed group leader who tries to enable all the members of the group to take a full part in the activities. The presence of the missionaries is one of the most vital parts of the study project, for it is in the small groups that they can get alongside the young people and share information about their work and beliefs in a very personal way.

More study sessions are held in the evenings. These may sometimes be in groups but more often it is a time when everyone comes together, again using a whole variety of methods to explore further what it means to follow Christ and be part of his Church. In between these sessions the energetic will take part in swimming, football, cricket or pudox matches, tennis and table-tennis competitions, rambles, It's-a-Knock-out games—or even judo at some Schools—while those less energetic will sunbathe (hopefully) catch up on lost sleep, write postcards or simply sit around chatting.

Then of course there are lots of new friendships to be made at Summer School and many old ones to renew. Many Summer Schoolers return year after year and it's a safe bet to say that it's the fellowship with other young people that is the major attraction. Naturally some of these friendships develop—there must be more than a few married couples around the country who first met at a Summer School. No wonder some Schoolers think B.M.S. stands for Baptist Matrimonial Service!

So Summer School can mean many things: a coming **TOGETHER** of people; a coming **TOGETHER** of many different ideas and beliefs; and for some it may mean getting **TOGETHER** with Jesus in a new way that will change the whole course of their life.

Joyce Andrews, on a visit to Zaire, with
Mama Detina and Hazel Pilling in Kinshasa

(Photo: Raymond Andrews)

Do we know what has happened?

by Hazel Pilling,
B.M.S. missionary from Zaire,
reflects on the changes of the last ten years

SORTING through my slides the other day I realized I would be embarrassed to show some of them in churches now. It's not that they are from the pre-independence, colonial era, but they are definitely out-of-date. Good pictures of my life and work in Zaire, say ten years ago, but they no longer give a true picture.

There I was, setting out on trek carrying a camera and light shoulder bag, my African companions carrying large loads of luggage, mine as well as their's. Now I would only take what I could carry myself.

I saw the special house set aside in a village for my use with separate food provided. Now I would sleep with my travelling companions and share the same food.

New ways and faces

I saw missionaries sitting on the best chairs at the front of the church, rather like a squire's family of old in a country parish, and knew that now they would sit anywhere, probably sandwiched between crying babies and hot mums.

There was the missionary teacher, doctor, minister, the key man, in practice if not in theory, but now one behind the desk, holding interviews, welcoming new missionaries, arranging accommodation is a Zairian.

A coloured face greets you in the headmaster's office; the area superintendent, the hospital director are well-trained nationals. (By the way, don't think that the missionary has worked himself out of a job and can pack up and come



home—it may be those key men can only do their jobs because the missionary is there—his very presence acting as a kind of buffer.)

I am so thankful that times changed while I was there, even though the change was hastened by some tragic happenings. In 1963, to be white, and a missionary at that, meant you enjoyed various privileges, not only in the church but from the government too.

New responsibilities

The *Simba* rebellion of 1964 cracked the "sacred" image of the missionary. Missionaries were tortured, raped and killed. They were vulnerable after all. From that time, senior pastors began to exercise a fatherly protection over us, especially any new, young missionaries. They felt and still feel, a responsibility for their welfare. The rôles were being reversed, in practice as well as theory now, as to who had the authority, and who was dependent. As the Church Councils decide where we should work

this increases our dependence on the national church.

It is probably fair to say that missionaries and nationals are now colleagues in a way they never were before. We can share holidays by the sea together, we stay in each other's homes, so we get to know one another and our work together is more meaningful. The barriers put up by former hierarchy fell at Independence time, but even after that we were treated as members of a rather strange tribe. But as a result of civil wars, and also the improvement in communications, members of different tribes in Zaire itself have had to learn to cope with each other and accept each other. I think this helped us to be accepted on a more equal footing. "All those who love the Lord Jesus belong to the same tribe," say the Christians, and they accept us, with our odd ways as members of this tribe, and so treat us as they would any other member of the tribe.

New relationships

When thieves broke into a missionary's house, they stole his clothes, radio and other family possessions. The next week a delegation from the local church knocked on his door, with a new tailor made suit for him, a dress-length for his wife and a gift of money. If someone falls on times of misfortune, the traditional clan system of mutual aid makes insurance policies irrelevant!

When people here at home say to me about the Africans "They are like children aren't they" I feel indignant. They are talking about my friends. Many a time I found I was the child as I talked with wise, Zairian Christians. When I left Zaire I realized that my attitude had unconsciously changed since I first went.

At my commissioning service in 1963 I remember I quoted the text, "Freely you have received freely give", and I was very conscious I had received so much in my life that I must be prepared to go and give, of myself, my experience and my training. As I prepared to leave Zaire eleven years later (older and wiser! ?) the thought uppermost in my mind was how much I had received from the people there that had enriched my life. I had gone to teach, but hadn't I learned far more than I had taught? Perhaps new missionaries should have as their first thought, "we've come to learn".

And only missionaries? As a member of the Christian community here in Britain I ask myself "Have we got the right picture of the church overseas?" If it is the same as ten years ago it's out-of-date! If we had the right picture I venture to suggest we would not expect people to sing certain verses in our missionary hymns, because they are ridiculous in the present situation.

Are we conveying the right picture to our children in Sunday School? Ask them "what is a



**Margot Stockwell
with Pastor
Mpidisi and two
deacons at
Ngombe Lutete**

Photo:
Phyl Gilbert



Delegates from all four regions in Zaire gather for a congress in Kinshasa

(Photo: Phyl Gilbert)

missionary?" and you will probably get some old-fashioned answers from those bright, modern children that would make a missionary squirm. "A missionary goes overseas to tell others about Jesus" is one typical answer. Yes, but he is only a small cog in the wheel, there are many more people, born and bred in that country who are far more able than he is to tell others the Good News.

New links

When I hear of churches adopting missionaries, I want to say, if you adopt a missionary it will be a much more enriching experience for you, and him, if you adopt also the place where he is working. Get to know the people, the conditions, the growth of the church. As he is part and parcel of that place how can you isolate him, and pray for him alone? If he comes home, you will still have links with the work of the Lord he was sharing in there, and you will be able to continue sharing in it.

Sometimes we are put off by foreign names which are difficult to pronounce and remember. (I well remember my near panic when I had to call the register of 30 names on my very first day at a secondary school in Kinshasa. With hindsight, I realize it would have been wiser to ask

one of the pupils to do it!) But seriously, I wonder if that is why we just give a cursory glance at the B.M.S. Prayer Guide on the days when no familiar names of missionaries appear. Yet some foreign names just roll off our tongues, because we hear them so often on radio and TV, so perhaps it's just a question of practice leading to familiarity.

"The fellowship of kindred minds is like to that above . . ." so we sing and so they sing in Zaire, and in India and in Brazil. . . . Are we most at home with British Folk? Are we going to feel a bit odd in that fellowship above? Or are we taking every opportunity we are given for sharing with other members of our world-wide family? The needs today are not less, but different. We are called to share what we have (and we really do have so much in this country), but it is to be a mutual sharing, a giving and a receiving. We could learn from the church in Zaire of their enthusiasm for worship, about being a caring community, about sharing fellowship as one family.

The early church was a sharing community; we are members of that same church.

* * * *

Number 44: home for many B.M.S. missionaries through the years and still used as a guest house for missionaries in Calcutta. It is home for Joy Knapman

(Photo: Basil Amey)

Girls who need courage

by Joy Knapman,
B.M.S. missionary in Calcutta
introduces school girls who enjoyed an outing

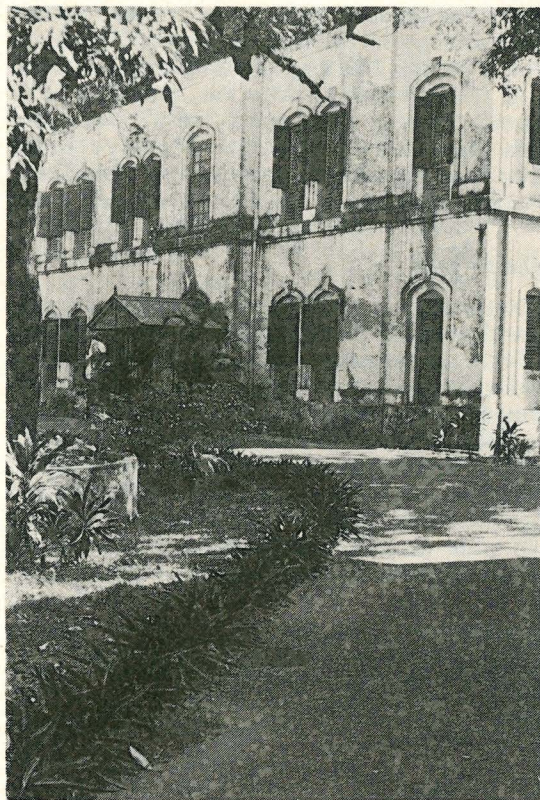
LET'S go to the cemetery first" was the surprising suggestion at the beginning of the day's outing in Serampore! After our bus passed the Jagannath Car (which we had stopped to view) on the outskirts of the town, the driver by mistake turned a corner taking our small borrowed bus away from the College for which we were heading.

So we agreed to stop first at the cemetery since its memorial stones would be of interest even to a party of schoolgirls from Calcutta, for Carey, Marshman and Ward were buried here.

Carey's name, the most familiar of the three, already meant something to our party since Bengal owes a debt to William Carey who contributed considerably to Bengali literature; besides, most of the girls in the group attended Bible classes regularly at the Carey Baptist Church, Calcutta, and so have frequent reminders of the one after whom the church is named.

Wandering around the cemetery, we had fleeting glimpses as to the calibre of the Serampore trio, Ward, the printer, said to be the friendliest of the three; Marshman, the educationist, paved the way for formal primary education in Bengal. All three suffered the loss of close relatives who did not survive the difficult climate in the early days when the antibiotics which safeguard today were not available. It was a surprise to some that Carey had married three times.

From the site of graves, we continued to the very live Serampore College. To young people



living in congested Calcutta who seldom leave the city, the approach by the river Hooghly was very attractive and the majestic College building in its own grounds somewhat impressive. The College was in session and we were soon mingling with some of the many students as we went first to the canteen for a much needed drink.

We were met by Edward Burrows who, together with his wife Julie and sons, Andrew and Jeremy, have been in Serampore a little over twelve months, after a ministry in Luton. The majority of the students are Bengalis absorbed in the Arts and Science degree courses. The small number of Christians (fifty or so) who study theology, come from widely scattered areas of India and other parts of Asia.

Recovering from dehydration, thirsts quenched, we decided to make another quick trip outside the College campus before the sun became too hot—it was still only 9 a.m. We continued along the river back to the local water

works and obtained permission to walk between the reservoirs to the river to see the Pagoda to which Henry Martyn, an Anglican absorbed in a ministry among Muslims, retreated from time to time at the turn of the 18th century. This place of refuge on the Hooghly's banks must have been a welcome spot in which Henry Martyn continued in peace his translation work.

History lives

Returning to the College the girls soon became absorbed in the intriguing interests of the Carey Library and Museum—manuscripts were shown and special treasures displayed . . . from Carey's crutches to a tome entitled "Chinese Bible—Marshman". Even schoolgirls were interested in the Royal Charter given by the King of Denmark in 1826 which gave the College its right to confer degrees. As someone explained the wide interests attributed to Carey, which ranged from many translations of the Bible to his great desire to promote horticulture, all were impressed and staggered at the listed achievements of one man whose greatest passion was to share his faith in Jesus Christ.

Although this was a "day out" it was by now too hot to enjoy our picnic comfortably outside, but we pooled our resources in the canteen—every member of the party had brought some-

thing, and soon only debris of paper and crumbs remained! What to do next?—stretching out under a fan was the obvious common thought, but not for long . . . the more energetic had seen the basket ball pitch and soon two teams were battering the ball to and fro—some of us opted to be spectators only!

By 2 p.m. it was time to move to make our final call in Serampore, this time to the Cheshire Homes. Strange, really to include this in our programme during a day's outing, but then we had claimed it would be an educational trip. All of us went and what a sobering effect that visit had on the group; perhaps the contrast was just too marked, moving from the healthy enjoyment of a basket ball pitch into a home where so many handicapped men and women are cared for by a staff undoubtedly dedicated to the task. Each patient is incurable and in some way severely handicapped physically and a number also mentally disturbed.

As we moved around the wards, some of our number showed loving concern, while others held back and a few were visibly overwhelmed. Some of the patients are able to employ themselves usefully and earn pocket money—from embroidering hankies to making paper bags or painting greeting cards—mostly Indian scenes and characters. We stayed almost an hour,



**The Interior of new Chapel
at Serampore College**

(Photo: Neil B. McVicar)

singing a few scripture verse songs and encouraging those who seldom are visited, a good conclusion to our trip.

So back to Calcutta in our bus, revived spirits remaining pretty high throughout the journey. This was an outing mainly of Christian teenagers, whose singing, loud and boisterous at times, confirmed their testimony to a living faith in Christ.

A Christian's battles

Completing the somewhat hazardous journey back into and through Calcutta's rush hour, we scattered to our homes; but, who were these schoolgirls? Anglo Indians, Chinese and Indian, average age approximately seventeen years, from widely varying backgrounds and religious persuasions. Most have attended Carey Church for several years: during recent months five have confessed faith in Christ openly in baptism. Each one of those five having struggled personally with varying problems before coming to a place of commitment; can a Chinese girl in a Buddhist home refuse to eat food offered to idols when all food provided at home has been so offered? Will the chances of marriage be thwarted in another home, if the girls refuse to carry out domestic worship honouring the ancestors? These and many more questions.

The battles won in this generation will surely make it easier for those of the next to fearlessly honour Christ, but the cost for many now is great. A few of our friends in the group have never entered our Church, but were contacts made through day school, several from the same Christian High School—where moral science is taught and for which in the senior school the Bible is openly used as the text book.

There is something very thrilling in seeing Bibles handled by a class of more than thirty girls who have never before had access to this written Word. Great is the privilege (and greater the responsibility) of classroom discussion in which Sheila Masterton (a Baptist from Edinburgh) and I have to share.

Recently in Class X we have discussed with three parallel groups their ideas of worship and ours. Introducing them to the worship of the Old Testament from the days of the Tabernacle, we felt it appropriate to visit a large Jewish synagogue here in Calcutta—a place of worship packed with Old Testament history and local Jewish interest. The immediate reactions were revealing, but where are the images, the idols or even the pictures? How difficult for any Hindu with her many domestic deities to understand the claim "I am the Lord your God . . . you shall have no gods before me".

Their future for Christ

How very earnest are the few Muslim girls who show devotion to Mohammed, tactfully and courteously telling us in class they cannot accept our claims concerning Jesus Christ. How forcefully has another girl declared in an essay she does not accept the faith of her Hindu family, nor any other; she is an avowed atheist. She cannot accept the thought that a God of love was prepared to let His Son suffer and die.

And so the opportunity quietly continues; pray with us that the Holy Spirit will select from educated young women of this city those who will yield to the claims of Christ and share their faith with many in this country, as they move into the realm of College life and all the future beyond.

Acknowledgements

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address.

(6th April-4th May, 1976)

General Work: Anon: £20; Anon: (For His Sake), £7.00; Anon: £1.00; Anon: (Cymro), £28.00; Anon: £25.00; Women's Work: Anon: (Prove Me), £5.00; Medical Work: Anon: £2.00; Anon: £25.00; Anon: £2.80; Relief Work: Anon: £100.00; Anon: £10.00.

Mr. F. B. Depledge	..	1,250.00
Mrs. E. Dick	..	100.00
Mr. W. T. Gentry	..	2,049.00
Mrs. F. Harris	..	50.00
Mrs. E. B. Humphreys	..	78.44
Miss M. D. L. Love	..	200.00
Mrs. G. M. H. Lyon	..	4,563.81
Mrs. H. G. Price	..	4,500.00
Mrs. A. E. Pritchard	..	100.00
Mr. D. A. Willis	..	500.00

Missionary Record

Departure
14 April. Miss E. Wyatt for Khulna, Bangladesh.

Birth
18 April. In Cuiabá, Brazil, to Rev. and Mrs. D. McClenaghan a daughter.

Pray for the children

A request from David Boydell at Bolobo, Zaire.

Another urgent matter for prayer is the Sunday school work in Bolobo, which depends entirely on our students. Please pray that local Christians might be given a vision of the task that is rightly theirs, and that they might be enabled to play their part in the evangelization of their own children.

LEGACIES

	£
Anon (per Mr. and Mrs. T. Naylor)	88.52
Rev. G. Burrett	10.00
Miss K. M. Byford	300.00

COMMUNION SERVICE

INDIVIDUAL COMMUNION
CUP TRAYS & ACCESSORIES

Please write for illustrated list and literature

A. EDWARD JONES LTD.

CHURCH SILVERSMITHS

&

CRAFTSMEN IN METAL

(Incorporating Townshends Ltd.)

The originators of the Individual Communion Cup
in Great Britain

Dept. M.H. St. Dunstan Works
Pemberton Street, Warstone Lane
Birmingham B18 6NY

Established 1902

Telephone 021-236 3762

PARTNERS WORKING TOGETHER

Have you read the annual report
of the Baptist Missionary Society?

It gives a good survey of all the work
in which B.M.S. missionaries are
sharing.

Available now—price 10p from
**93 Gloucester Place, London
W1H 4AA**

For BOOKS

On Baptist history and principles
Denominational booklets
Dedication and baptismal cards
Church membership certificates

Write for full list to:

BAPTIST PUBLICATIONS
4 Southampton Row,
London, WC1B 4AB

missionary herald

*The monthly magazine of the
Baptist Missionary Society*

August 1976

Price 5p

bms
bms
bms
bms
bms

Baptist Theological Seminary Library
6803 Ruschlikon, Switzerland

Change brings new situations

Ernest Madge, formerly Overseas Secretary, and now vice-chairman of the B.M.S., looks back to his first appointment

WHEN I first travelled out to China in 1935, most of the ports at which we called were part of the British Empire. The passengers in the P. & O. liner were all British, army and civil service personnel, with a goodly sprinkling of missionaries. Whether we liked it or not, we were part of the British presence in Asia, and we enjoyed a favoured status because we were members of the ruling race.

Being a missionary pre-war in most B.M.S. fields meant automatically assuming the position of leadership. We ran the churches and the institutions, and decided the policies to be followed. Missionaries were pastors, headmasters and headmistresses, medical and nursing superintendents, devoted, hardworking and dedicated to the cause of Christ, but always set aside a little from the people we sought to serve.

Separation

Unless one lived in a big city, missionary houses were without electricity, water supply or drainage. For food, missionaries depended very much on local products, as it was very difficult and expensive to transport foreign made food-stuffs. Refrigerators were unknown, and radios were a nine-day wonder.

Sickness was a bigger hazard. In the absence of the drugs we now take for granted, stomach upsets, fevers and infections were more frequent and more difficult to cure.

Missionaries went overseas expecting to stay a long time, which brought about a more leisurely approach to orientation and language study. Separation from friends and families at home

was taken for granted—if one was living four to six weeks' journey from home, participation in family events, weddings, funerals and so on was out of the question. Children and parents were separated for long periods, such as would not be tolerated today, and even regarded as criminal neglect of one's family responsibilities.

Ease of travel

In spite of all these things, the dedication and singlemindedness of missionaries brought with it a deep satisfaction. The long service, thirty or forty years, created friendships with missionary colleagues and national friends which were satisfying and productive of great fruit in the Kingdom of God. Long service produced generations of scholars who translated the Scriptures, recorded local customs and religious practices. We remember those missionaries who wrote books which were, and still are, highly valued by the people of the country concerned.

Much of this has gone now. There is hardly a place where B.M.S. missionaries live which is more than forty-eight hours' travel from London and very many are twelve to eighteen hours from London. This brings welcome opportunity for frequent reunions with families, churches and friends at home. But it also creates tensions. A letter from home with happy or sad news can give rise to an almost uncontrollable desire to dash home, to the detriment of the job in hand, with severe strain to the missionary.

The churches and institutions are much more highly organized. While missionaries are welcome and valuable members of staff, it is not they who chair committees, or whose presence or absence decide the continuance or otherwise of a particular project. The missionary slots into an ongoing programme, and in a big school, hospital or church may not have a very clear idea of what it is all about. When other strains arise, it gives rise to the thought that it does not really matter whether one stays or goes.

More sharing

Climate and health hazards are no longer the problem that they were. The tropical diseases that claimed the pioneer missionaries have been more or less eradicated, but others such as



One of the first visits made as General Home Secretary was to Angola. Here Mr. Madge receives a gift of oranges

hepatitis have been endemic during the last few years.

Children can stay overseas for longer periods than used to be possible. Visits to parents in school vacations have helped those at school in the U.K. to take a real interest and share in their parents' work. Childhood friendships are maintained in a way not possible before.

Living conditions are easier, and the rising standards overseas have made the sharing of homes by missionary and national much easier. Africans and Asians have moved much nearer the West in food choices, clothes and furniture. This may be thought of as good or bad, but it makes regular contact and fellowship and, frequently, communion in Christ much easier.

It is much easier for church leaders to visit London and share in our committees. It is a great strengthening of our work that the leaders of the overseas church know our Secretaries, that we know them and that they know each other as they share in international conference.

Who can weigh these facts against each other and strike a balance? The twentieth century, and post 1945 in particular, is very different from pioneer days. But missionary service, leaving one's own environment for another country, still calls for deep devotion to Christ, a willingness to learn and a conviction that Jesus is the Saviour of the World. These qualities are still to be found in God's people, and we rejoice they are found in those new recruits whose photos and biographies appear in this issue of the *Herald*.

CALL TO PRAYER

The B.M.S. seeks for prayer support in a variety of ways.

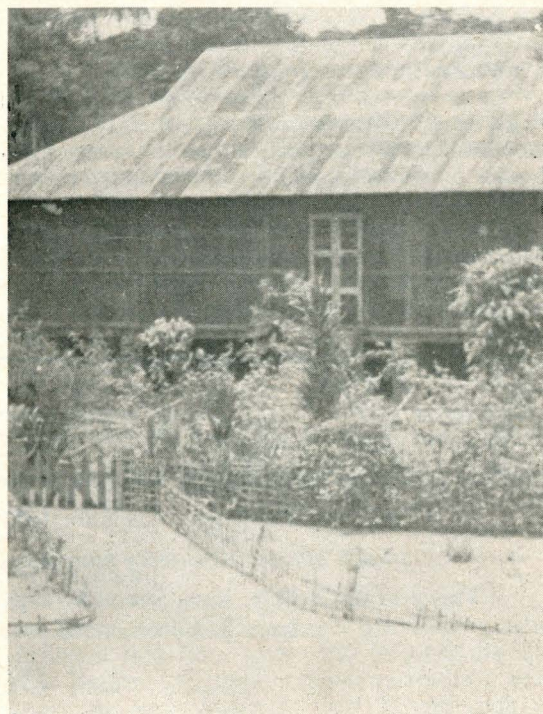
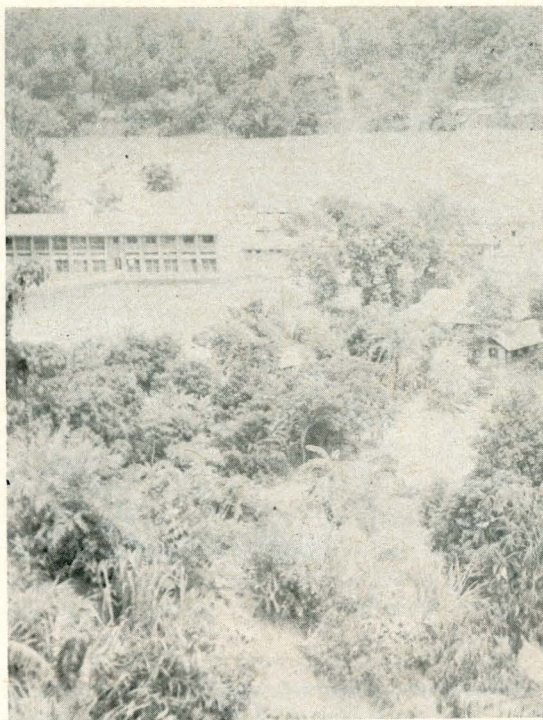
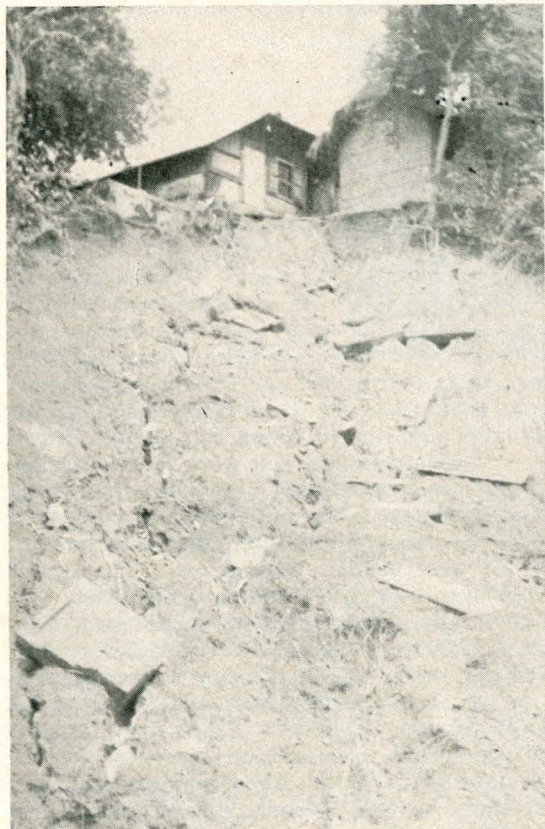
The Prayer Guide for 1977 will be on sale in September.

Each quarter missionary secretaries receive the "Call to Prayer" leaflets.

This year the B.M.S. invite you to arrange a prayer meeting for the work of the Society at home and overseas, in your home or church on its birthday

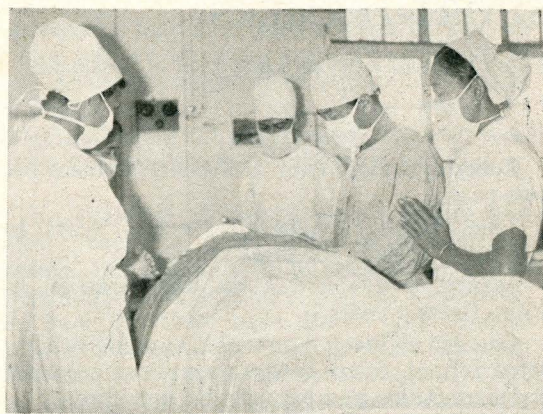
2nd OCTOBER

Floods at Chandraghona



Dr. S. M. Chowdhury, Medical Superintendent at Chandraghona, Bangladesh has sent photographs of the floods at Chandraghona. (above) A landslide leaves staff quarters in danger. (above right) Floods have reached the compound of the hospital. (right) Dr. Chowdhury and his family had to leave their house when it became surrounded by the flood water. This month the monsoon will be at its worst and further floods and landslides will be feared.

Sight at Chandraghona



The hospital continues its work. (left) A tribal lady, blind in both eyes through cataract, is led in by a nurse. (above) There is prayer before the operation. (below left) Sitting up after the operation. (below) Leaving with sight restored but wearing eye shades.



SHORT-TERMERS

Derek Rumbol looks at a new kind of missionary

Roberta, straight from University, to teach for two years.

Jane, having taught for several years in England, to Zaire for three years.

Joanne, a qualified nurse and midwife, to Zaire for two years.

George, eighteen years old, coming straight from school, offers to do general maintenance for six months, and pays for his own fare.

Doug, a retired electrician, offered to instal a generator, and was in Zaire six months.

Bill, a qualified doctor, spent one year in Zaire to keep a hospital open during a doctor's furlough.

These colleagues represent a far larger number of men and women who have gone to Zaire to help for a varying but limited time. They are known as "short term" missionaries.

All have given invaluable help and one or two have remained in the service of the Society far longer than they originally expected! They have all been welcomed with open arms by the church in Zaire, and by colleagues who are often overworked or who are trying to tackle jobs for which they have no training or experience.

Therein lies the great advantage of short term missionaries. They fill a need; they keep the work going; they relieve colleagues; they often bring a freshness and vitality to those who are being drained by the climate.

Short termers can, however, meet with a number of shocks. Joanne finds that she is expected to spend more of her time lecturing in the nursing school than working on the wards.

Karen, blonde and petite, finds herself facing a class of males in their late teens, all considerably taller than herself. The problem can be compounded in these nationalistic days when Karen's French is hesitant and the boys are about to prepare for their State exams. They may well feel insulted that someone so young, or with such poor French, should attempt to teach them.

And at all times, no matter how excellent her French, a teacher would be exceedingly careful not to allow the possibility that her material or her answers could be considered as slanderous to the country in which she serves.

The point is made, though, that as a short termmer does not usually have a period of preparation at a missionary training college, he should be especially careful to learn as much as he can of the country into which he goes, and be as sensitive as he can to the customs and feelings of people around him.

Roberta seemed to be able to adapt easily. She not only used French with an ease which was the envy of her colleagues, but even got a quick grasp of Lingala, and was on friendly terms with the Africans before you could say "*Tiens! Tiens! Tiens!*"

Frank, however, just seemed to have too many feet, and they always got in the way! He was impetuous, and that made things worse. Perhaps someone should have told him how and where to walk. But maybe Frank did not want to be told, and certainly not by an old, stuffy colleague. The African pastor also tried to explain to him that although Frank probably saw nothing wrong, his actions were offending the customs of the local people.

Bill, thrust into a position of leadership, discovered that, through no fault of his own, he was looked on as a rival by someone who thought he was being displaced.

There are many advantages in short term work. But it does mean that the work done will often be confined and specialized. There is not the time to use the language, even if one has really learnt it. There is no time to develop an "in depth" relationship.

Perhaps this is good? Perhaps this is the way we should go? Certain commercial and industrial companies send specialists to work for a few weeks or months, or for two or three years, on a particular task. At the Central Hospital in Kinshasa, a number of ex-patriate doctors stay two or four years. But I think they would agree that they lean heavily on colleagues who have a broader experience of the country and a knowledge of the local languages. European ideas and standards may have to be modified if they are

IMMIGRANTS

Eric Payne looks at a recent challenge near by

THE mission field, they say, has come to our doorstep. Thousands of people from Asia, Africa and the Americas now live amongst us here in England. What does their presence tell us about the mission of the Christian church for our time?

First, their presence here indicates a continuing need in their own countries for political stability, food, medical services and even in many cases for adequate educational facilities. Basically, they come here because they find a better standard of living in this country than they can in their own. Their presence then, is a further reminder to us of the urgent need for taking the total gospel to their homelands. A gospel in which Christ is wholly presented to the whole community and to the whole man.

We so easily fragmentize our task as Christ's messengers and then neglect vital parts of our mission because of our own subjective thinking. We may think of the evangelistic, medical, educational and agricultural aspects of mission as we organize and administer, but surely the constantly recurring temptation to let these divisions obscure the essential unity must be resisted. No part, be it the so called spiritual or physical, is the whole, nor can it adequately meet the needs of men. Man cannot live by bread alone and yet he cannot live without it.

So therefore, in some ways, the presence of so many from overseas can be seen as a reproach that in the past we have failed to meet their needs to a large and significant extent. After over two hundred years of empire and mission from western "Christian" countries, people who have been governed and evangelized by the west still find that they have to leave their homes and emigrate to a distant, unknown and very dissimilar

country and culture in order to find a decent standard of life. Thus they remind us that we are all part of the same world. In the end no man, no nation, no group of nations, is an island in isolation from the rest of the world. Its resources belong to everyone and, try as we may, we cannot keep the major share to ourselves.

The presence of the "stranger within our gates" seems to point also to the inherent oneness and indivisibility of the mission of the Church. They are over here; they are over there; and here and there have drawn very close to each other these days. Sometimes in Christian Aid week, as we go from house to house we are told that we should meet the needs of the people at home first. But nowadays can we continue to say we have needs at home and forget those abroad? Surely "at home" and "abroad" in the context of modern conditions are almost meaningless terms.

Without doubt the pattern of life today is a close knit interwoven fabric of cause and effect enveloping the world. There is a wedding in a village in Pakistan and a fourth year boy from a Birmingham Secondary school packs up his books to attend. A Sikh grandfather in the Punjab has never seen his grandson, so twelve year old Makham Singh sets out from Sparkbrook on a 6,000 mile journey. It is harvest time in Azad Kashmir and a Bradford family is separated while the wife and mother go home to make sure the crop is evenly divided. And so we could go on, for the world is one; but are we one in our mission to its people, now living almost next door?

In some ways then our new citizens are a vivid, acted parable bringing home to us the urgent truth that all men everywhere are our neighbours whom as Christians we are commanded to love and adequately serve in unity of purpose and aim, to the end that men and women may be made whole in Christ today.

(continued from page 118)

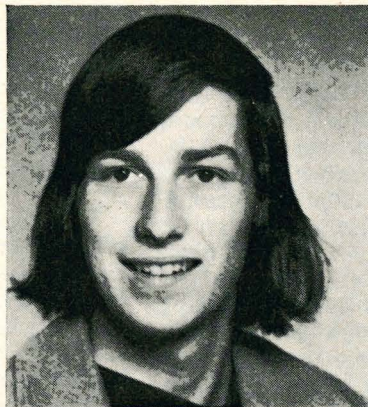
to be found acceptable to the people in tropical central Africa. A new person may well be irritated by the lack of speed and efficiency. Sometimes a more experienced colleague can help him see that there is a reason for being slower, and there can be a virtue just in being methodical, loyal and honest.

While Zairian church leaders continue to welcome short term help, they also cherish, still, in these changing days, those deeper relationships built up over the years, in mutual confidence and trust. Maybe the time is not too far distant when short term colleagues from Asia and Africa will come to help us in our missionary task here in this country?

JOHN OTTAWAY

I have particular links with three churches. I was baptized at Kingsthorpe, Northampton, which is my parent's church. While I was at University I attended South Street, Exeter. The minister and members have given much help and encouragement. My membership is now with a smaller church near Exeter, at Bradninch, where I always feel assured of a warm welcome.

My destination is Zaire (exact location at present unspecified) where in September I shall start teaching English for a two year period.



PAM SPRATT

I was baptized at the Baptist Church, Staff. I trained at Westhill. More recently I have been attending Rugby Baptist. At Christmas I left the Ford Middle School, where I had been teaching, to prepare for my future as a secondary school teacher in Zaire. I studied for a year at St. Andrew's Hall, Oxford. I am in Brussels attending to brush up my French before leaving for Zaire.



DOROTHY ORFORD

I am a member of Woolwich Central Baptist Church, where I was baptized in 1969. I trained as a primary school teacher at Shenstone College, Bromsgrove, Worcester, for three years, leaving in 1971. During that time I attended New Road Baptist Church, Bromsgrove. At present I am learning French at a language school in Brussels prior to leaving for Zaire. I am going to the British Association School in Kinshasa where I believe I will be teaching six year olds. I hope also to help with the local church.

JOAN MAPLE

I am a member of Greenford Baptist Church, where I was converted and baptized. After happy years of teaching in a primary school, a persistent feeling that I needed more qualifications led to my coming to Spurgeon's College in 1973 to study for a B.D. degree. Only in the last six months has it become obvious to me that the preparation and study are for working abroad, so in July I shall be going to Brussels to study French and then, at the end of the year, to Zaire to teach in a Theological School.



ANN MATTHIAS

I have been in membership with the Baptist Church in my home town of Leigh, Lancashire for a little over three years. I qualified as a social worker and it is this training, and my subsequent experiences, that I believe God is calling me to share with the people of Nepal. Why me? I just don't know! What shall I be doing and where shall I be working are also unanswerable questions at the present time. I hope to go to Kathmandu this summer to serve Jesus Christ in whatever way seems appropriate in a country like Nepal.



**READY TO
SERVE
OVERSEAS...**



MAUREEN WOOD

I was baptized at Sidley Baptist Church, Bexhill, in July 1968, just prior to my nursing training. It was at Sidley that the Lord started the long work of preparing me for his service.

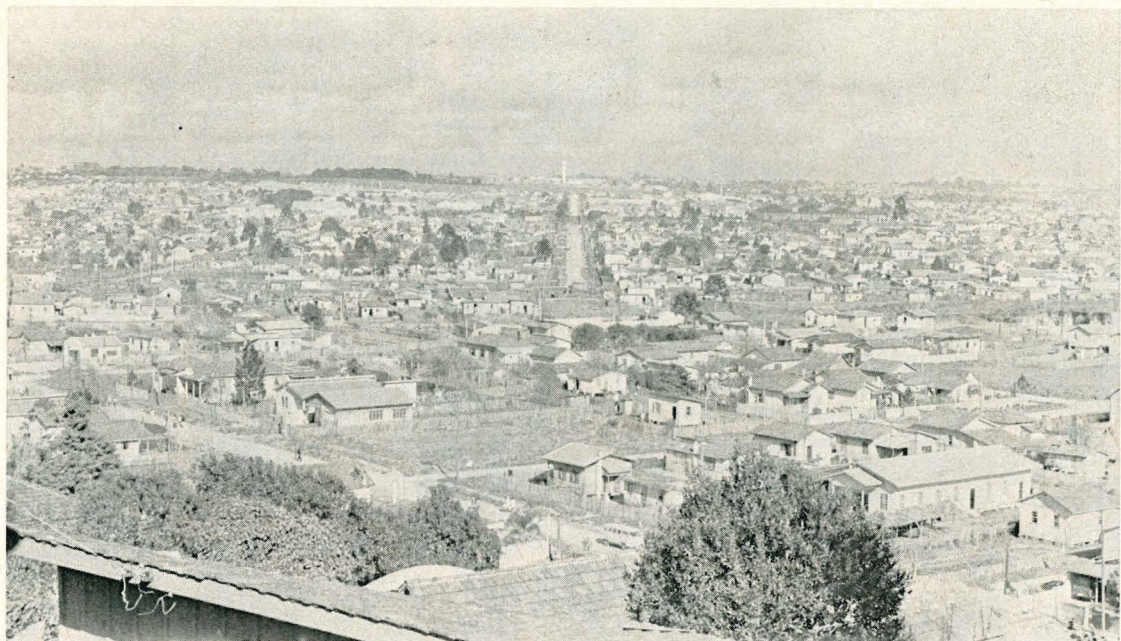
I am now in membership at Alder Road Baptist Church, Poole. It was at Poole that the Lord taught me so much about His deep love and care, through the love and care of his people and made me willing to be obedient to his call.

I hope to be serving at the Chandraghona hospital, Bangladesh, following language study.

ANN GERMAN

I became a Christian seven years ago when I was attending Sion Baptist Church in Burnley where I was baptized. I am now in membership at Parkstone Baptist Church. Since becoming a Christian I have gradually been made more and more certain that I should serve the Lord overseas. Over the past few months, the way has opened up for me to go to Zaire. At the end of August I will be going to Kinshasa where I will be teaching in the British Association School. Before then I have to complete my course at teacher training college and then spend a few weeks in Brussels for French study.





A view of one of the suburbs of Curitiba, Brazil

A church is born

Michael Wotton reports from Curitiba, Brazil

CLOSE to the centre of Curitiba, the populous capital of Paraná, is a huge new suburb, with an area of well over two square miles. It has two striking features:

1. It is a middle class area, densely populated where just fifteen years ago there was open countryside with scattered houses. Nowadays in the big cities this newly emerging middle class is rapidly becoming a sizeable proportion of the population. The area also includes many poor folk, some of them desperately poor, and also some very wealthy homes.

2. It is an area without the gospel, with no Free or Protestant church. Why? This new middle class is extremely difficult to reach for Christ. So the Baptists and all other denominations too have been devoting their evangelistic energies to more promising areas.

To undertake evangelism in such an area

presents a major challenge! And with no more than an inner conviction that this was where the Lord wanted us to be, we moved in. We had no already existing church fellowship from which to reach out. And of course we had no church building: just our home.

How does one start? Clearly the first step was to establish contact with people: not *en masse* but as individuals. We did this in three ways:

1. I wrote a neighbourhood newsletter called *Boas Novas* (Good News), which, thanks to the devoted energy of the Youth Fellowship of the biggest Baptist Church in Curitiba, went out regularly (roughly alternate months) to the 3,000 homes immediately around us. The newsletter included a message explaining the good news of Jesus and offered our pastoral help to all and sundry.

It proved effective: people started coming to our home, requesting a visit, prayer or counselling. All of them were strangers. For example, Dona Júlia came along. She had been baptized in her late teens and soon after married a non-Christian who had promptly forbidden her to attend church. She was now over sixty and

her husband had just died. Isolated all those years from other Christians, she had kept the faith and now wanted the help and guidance of a minister. She is now a loyal and active church member. A man, broken hearted over his eldest son whose marriage was breaking up, came to ask us to pray, while the first to show up were two 12 year old girls, demanding to know when we were going to start a Sunday school.

We never had a huge response, but unfailingly after each delivery a trickle of folk would seek us out; interestingly most were non-Christians.

2. We did a door-to-door census, looking primarily for lapsed Christians. This census fell down rather, as we lacked the manpower to do it. But fifteen blocks were visited thoroughly.

In this way we found an elderly Baptist couple; pastoral visits there were much appreciated. Another lady, a grandmother, was excluded from membership of a Baptist Church about thirty years ago and had never darkened a church door since; later, when we started Sunday evening services she never missed and brought others as well.

3. My wife and I used every available moment for visiting. Whatever method may be used for the initial onslaught on the neighbourhood, there is no substitute for personal work and personal contact.

Our first visits were to homes contacted through the newsletter and the census. Some of these folk told us about others who needed a visit and very rapidly the circle widened. We found that doors opened to receive us. Before long a spate of pastoral needs and personal problems came our way. Often it meant the routine visiting of the sick and elderly; often it was anything but "routine". We ministered to a large family whose father had committed adultery with a teenage girl and consequently was in grave danger of being murdered by the girl's angry relations (a circumstance not uncommon in Brazil). We ministered to the bewildered and grief-stricken parents of teenage girls driven to breakdown through drug taking. We ministered to the dying and to the bereaved, to the burdened and the sin sick, to the depressed, the depraved and the self righteous. We ministered to the family of a compulsive gambler, to the mentally disturbed and to alcoholics. We ministered to

aggressive Catholics, demon-invoking spiritualists and to those who preferred fortune telling, voodoo spells and black magic to the Lord God. We ministered to the wealthy in their mansions, to the desperately poor in the squalor of their slum-shacks and to all types in between these two extremes. Our visiting was almost entirely to non-Christians and to folk right outside the church.

The first "organization" to be started was a Sunday school, just three months after we moved in. We began with a tiny number of children. Those who came enjoyed it and returned bringing friends. Rapidly numbers increased; hardly any of the children came from a Christian home, so we had more visits to make. Patiently we toiled on, concentrating on making fresh contacts in the neighbourhood. To this end, Holiday Bible Clubs, outings and picnics (to which anybody could come) all played a vital part.

This basic spade work in the neighbourhood is usually called "pre-evangelism" and is absolutely indispensable. How many churches hold an evangelistic preaching campaign after only a minimal involvement in the neighbourhood and then they wonder why people don't come flocking in to hear the message. Only after many months of intensive visiting did we feel that the time was ripe to start a preaching ministry with a Sunday evening service in our home. The opening service (in April 1973) attracted 24, all of them people we had visited.

After a rather fluctuating attendance in the early weeks, every Sunday in December we were packed out. So after a year and a half of coping in our own home (for one Holiday Bible Club we had three classes in the living room, one class in the hall, one in the dining room and one in the kitchen!) we moved into our own church building which was in fact just a small, wooden house, rented, with the interior walls removed.

In September 1974 we held an evangelistic preaching campaign for five consecutive nights, with a very able Brazilian minister as the preacher. The attendance increased until on the last night eighty people were squeezed inside, with a few others still outside (inside there was no longer even standing room). The vast majority were non-Christians; all of them were folk we had visited personally and, while many of our visits proved unfruitful of course, hardly anybody

began to worship with us regularly whom we had not visited several times.

As needs and opportunities arose, a few organizations got off the ground: Gill started a Girls' Club, very much on the lines of Christian Endeavour, and a Women's Meeting. I opened a Sunday school class for the adults, and devoted numberless hours to teaching the new converts and to inquirers' classes.

We worked in that area for just two years and ten months, until furlough brought us back to England, all too short a time. But at a conservative estimate, we saw twenty-five real decisions. Of these I baptized eleven; and three more ladies are longing to be baptized if and when their husbands give permission. When we left, the evening congregation was averaging over forty, with many more on special occasions.

This little church is now under the leadership of a Brazilian student pastor, José Belém, a most able and dedicated young man.

As, then, visiting and pastoral care were the key, what principles directed our visiting?

1. We accepted the obvious fact that the non-Christian is not a spiritually minded person.

Therefore, we need to start on his level and not on ours. This means that when visiting we shall say very little and give him every opportunity to talk to us. We ask him questions about himself, his family and his interests, not being inquisitive of course, but quietly drawing him out. During the first visit the principle aim is to make a friendship and build a relationship. On the one hand we never forced the conversation round to spiritual things; on the other, we never soft pedalled the gospel; and almost invariably my suggestion that I should read a few verses of Scripture and offer prayer was warmly welcomed.

2. We tried to be people-centred and not church-centred. We did not concentrate our visiting efforts to those who seemed most likely to come to church! We went on ministering to people regardless of whether they showed up at church or not. It's no use demanding a response from people as a condition of our continuing to be nice to them! Love, if it is genuine, just goes on loving.

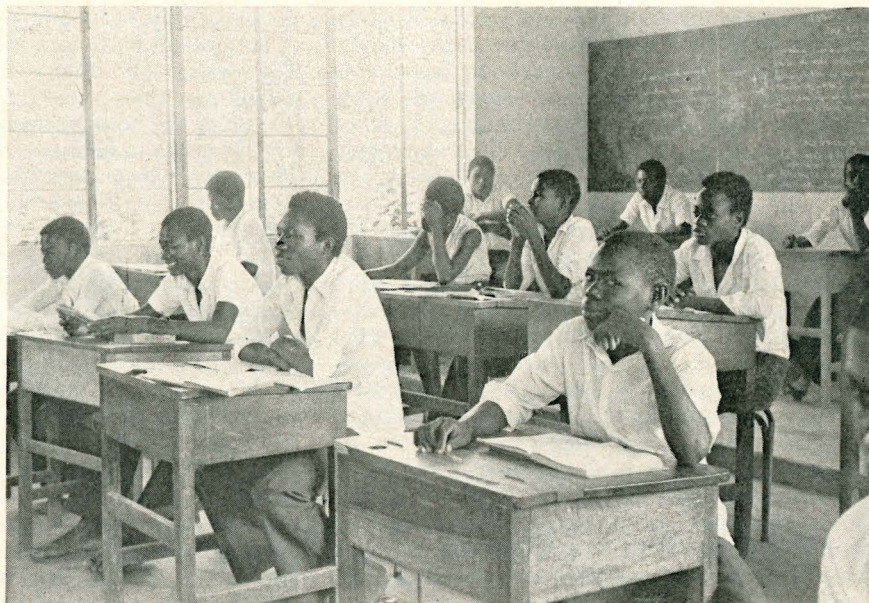
3. We never used kindly deeds as a lever to

get people to decision or even to church. There are those Christians who help folk in practical ways with the express purpose of getting them to church. With the best of intentions and the worst of results, Christians can say, "Let's send Mrs. so-and-so the church flowers; that should get her to church next Sunday!" But spiritual bribery does not work! And those who practise it are disappointed when people do not respond in the way they want them to, so they write them off as "ungrateful" or as "stony ground" and do not bother with them any more. The outsider can always tell whether our loving concern for him as an individual person is genuine or if it is just a camouflage to help us get our churchy hands on him. Our love needs to be big enough to take us above the "bribe" level of ministry. There is a strange paradox here: it is only when we are genuinely prepared to care for people and their problems, expecting nothing back (not even that they should receive Christ or attend our church) that the Holy Spirit begins to use our acts of love to speak to their hearts about the Saviour. We need to remember too that most people don't expect of us "instant answers" for their personal problems. What they need to know is that we care and understand. Few attitudes do more damage than glib "spiritual" answers to complex human problems.

4. We need to leave all the results with the Holy Spirit. Some Christians don't really believe that the Holy Spirit is capable of doing His own work! So they badger people or try to rush them into the Kingdom. I practically never invited people to come to church. If they are not at that stage of spiritual development to want to come, an invitation (however well meant) only embarrasses them and spoils the relationship. If, under the prompting of the Holy Spirit, they feel the need to come, they will come. Occasionally, of course, an invitation is necessary, such as for our opening service and for the five-night preaching campaign.

I must make it clear how indebted we are to Curitiba's First Baptist Church. They helped us by supplying essential personnel such as Sunday school teachers and, later, a few mature Christians to hold office. When our offerings were insufficient to pay our bills, the First Church was always willing to lend a helping hand financially. And their distinguished minister, Pastor Marcilio Gomes Teixeira, proved himself a kindly friend and wise counsellor.

Secondary School students in Zaire



The tests and tensions of change

The majority of the newly appointed missionaries whose photographs appear in this issue of the 'Missionary Herald' will be working in Zaire. In this article, John Carrington, who served in Zaire from 1938-1974, introduces some aspects of the contemporary situation.

President Mobutu and his government seized political power in 1965, five years after Zaire (then the Congo Republic) received its independence from the Belgian colonial authorities. The country was in a parlous condition and few people doubt that the political coup came at the right moment to prevent further deterioration and bitter fighting. The new leaders had the formidable task of welding together into one nation a mass of more than two hundred different tribes speaking as many languages, peoples drawn together into the colonial "bundle of life" by western diplomats plotting boundaries on the map of Africa laid on a table in Brussels.

Several decrees have been issued to urge people to forget their old tribal differences and think nationally: the name of the country has become Zaire in place of Congo; goods are purchased with a new currency called the Zaire in place of the Belgian franc; a new national style of clothing has been developed to replace European clothing now in disfavour; European names must be changed to ancestral forms, whether personal or geographical; there is a new national flag and a new national anthem.

The government are making a determined effort to capture the loyalty of the young generation. All uniformed youth organizations have been proscribed save the one political Revolutionary Youth Movement which takes control of discipline in schools, in the national University and in industrial concerns. Zairian history and geography must be taught in schools and linked with a special course of civics oriented towards the achievements and the future hopes of the political regime.

Mobutu (himself a Roman Catholic) has insisted that the Christian minority in his country—some 7 million people out of a total given now as 22 millions—cannot expect special privileges as used to be the case under the colonial government. So for the last two years Christmas Day has not been celebrated as a public holiday

and Scripture teaching may no longer be given in state-supported schools. Since most of the schools have been nationalized by now, this means that children will no longer get Bible teaching outside of Sunday schools or other classes organized by the churches at their own expense.

It is understandable that the Zairian government should want as much of the national business enterprises to be in the hands of Zairian business men rather than controlled by foreigners. To bring this about, a decree was made in 1974 obliging foreigners to hand over their businesses to Zairians who were judged capable by the local government authorities. Compensation was not necessarily available straightway; it could be delayed up to a period of ten years so that the business would pay for itself. A large number of Zairians took advantage of this and names over shops and factories in Zairian cities have ceased to have the cosmopolitan flavour we were used to two years ago.

One of our young business men in the church was unhappy about the way in which many foreigners lost their livelihood when carefully built up businesses were nationalized. Posho—a fictitious name—was concerned about the large quantities of rice which had been grown by villages around the city but which had not been evacuated to the centres for processing because dehusking machinery had broken down. He came to the missionary to ask about ways and

means of importing new plant so that the stocks of seed could be turned into much needed food. The missionary reminded him of European owned machines in the city which could become his under the new decree if only he would apply for a transfer to be made. "The Bible teaches us: Thou shalt not steal," was his simple reply. "Those machines are not mine and I cannot accept them. I want to buy my own."

Belena—another fictitious name—is a church leader among one of our Upper Zairian tribes where government insistence on an appreciation or ancestral culture—rather than a servile copying of things western—had encouraged some elders to reinstate a male initiation ceremony that had fallen into disuse for some years. The Christians in the area had earlier pronounced these rites as deceitful (women were told that "spirits" visited boys' camp when they were in fact initiated men playing on musical instruments) and refused to allow their children to participate. Belena felt that his faith demanded he make a stand against the old practices and once more he would not allow his son to participate. It meant a good deal of ostracism for him as well as for the boy. Suggestions were even made to him that in so doing he was opposing the central government and not simply the village elders. But he stood firm as did many other Christians in the group. His witness was especially interesting as being prompted by his own Zairian self—so often the missionary is regarded as responsible for action of this kind.



A Christian village chief and his wife in Lower Zaire

A time of testing

If your child is ill you swiftly become anxious and fears can mount, even though doctors are soon available. Recently two of our missionaries, Colin and Doreen Foulkes, who have been in Bangladesh for less than two years, had a very anxious time when their son became unwell. Doreen writes:

IT all started early one Friday morning, our son Peter, who is 4½ years, woke with a slight temperature, so we told him to stay in bed. Around noon we became anxious, Peter's temperature had risen and he was drawing his knees up to his tummy. Could it be appendicitis? The afternoon slowly wore on, the earliest he could see a doctor was 5 p.m.

At last the time had come to set off. Making the child as comfortable as possible we set off on the mile long journey by cycle rickshaw. Arriving at the surgery we waited our turn sitting in the ladies waiting room. Our turn at last. The doctor, a very pleasant man, examined Peter and I asked in a somewhat feeble voice if it was appendicitis. "Maybe," came the reply, "the surgeon is

here now, I will send you to see him."

Carrying Peter from one side of the compound to the other we waited again. After seeing the surgeon I took Peter for a blood test then home to await results. Colin returned a little after 8 p.m. to say Peter must go to hospital at once, his blood count was very high and he had peritonitis.

If we were alarmed and anxious before it was nothing to what we were now. We had heard so many stories of Bengali hospitals, now our son was to go into one. Again, taking a cycle rickshaw we travelled the 2½ miles journey over bumpy roads to the hospital. After the usual formalities and entry fees we were shown the ward, having a few cobwebs brushed away. It was a fairly spacious room, with two adjoining rooms, one, the servants sleeping quarters (which was later turned into a dining room for us), the other a bathroom, quite small, with a tap in one corner. Colin went out to buy anti-biotic injections and we settled the patient as comfortably as possible with a saline drip in one arm and injections in the other.

Another bed appeared for

us and we all settled for the night. At 4 a.m. we were awoken by the Mosque, soon the day was in full swing. Peter's treatment continued, the surgeon saying that an operation at this stage was out of the question. We were anxious as to whether the right treatment was being given. We knew our colleagues were praying with us. God was on our side. It was a time of great testing and prayer and also a wonderful time for testing our Bengali as the hospital staff knew less English than we knew Bengali. The hospital staff were tremendous in their care and concern. Many patients and their visitors continually came to peer over Peter and inquire how he was. Peter made a quick recovery and will return to hospital at a later date to have his appendix out.

Our story does not end there. We are English. What would have happened if we had been Bengalis? We had money to pay for treatment. Many, too many, do not have enough for the next day's meal, let alone hospital treatment. Please pray for such that they may find their needs met in Jesus Christ.

Missionary Record

Arrivals

- 7 May. Mr. and Mrs. J. Mellor and family from Tondo, Zaire. Dr. R. J. and Mrs. Hart and family from Chandraghona, Bangladesh.
- 16 May. Miss G. E. MacKenzie from Bolobo, Zaire.
- 20 May. Rev. and Mrs. F. S. Vaughan and family from Francisco Beltrao, Brazil.
- 30 May. Miss J. Sargent from Udayagiri, India.
- 4 June. Miss M. Bushill from Delhi, India.
- 5 June. Rev. D. and Mrs. Doonan and family from Curitiba, Brazil.

Departures

- 6 May. Miss D. Orford, Mr. J. Ottaway and Miss P. Spratt for study in Belgium.
- 26 May. Mrs. E. Skirrow for Barisal, Bangladesh.

Birth

- 12 April. In Edinburgh, to Rev. R. and Mrs. Young, a son, Graeme.

Acknowledgements

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address.

(5th May-7th June, 1976)

General Work: Anon: £30.00; Anon: £10.00; Anon: £34.00; Anon: £1,000.00; Anon: £21.84; Anon: (P.C.) £72.00; Anon: £50.00; Anon: £1.00; Anon: £2.00; Anon: £7.00; Anon: £1.42; Anon: £1.00; Anon: (R.C.) £10.00.

Women's Work: Anon: £5.00; Anon: £5.00.

Medical Work: Anon: £10.00; Anon: £15.00.

Relief Work: Anon: (E.M.W.) £5.00; Anon: £2.00.

LEGACIES

Miss A. D. Arnott	£	250.00
Mrs. D. Baines	£	2,445.13

Miss G. L. Barber	..	50.00
Mrs. E. W. S. Bound	..	200.00
Miss F. A. Cornell	..	5,892.42
W. E. Cowell	..	50.00
Mrs. E. Cresdee	..	345.26
May A. Davies	..	50.00
Miss D. A. Edwards	..	50.00
Mrs. V. C. Foot	..	500.00
(In memory of my late husband William Alfred Richards)		
Mrs. L. A. Fox	..	1,500.00
Helen May Godden	..	25.00
Mr. C. S. Harry	..	150.00
Miss S. M. Hunter	..	100.00
C. M. Mawby	..	713.77
Miss P. Mott	..	500.00
F. Panning	..	61.44
Mrs. D. M. Pickford	..	100.00
Miss M. A. Prince	..	4,133.55
Mrs. B. H. Richards	..	150.00
Miss A. Riding	..	27,602.93
Mrs. A. Stocks	..	10,000.00

Baptist Missionary Society

To keep you informed. To challenge your giving. To encourage your prayers.
To claim your service.



Partners working together—B.M.S. Annual Report—10p.

Treating Disease, Treating People—Describes medical work.

Women working together. Women praying together—for women.

The Growing Family—An introduction to the B.M.S.

The above leaflets, available in quantity for free distribution, and the Annual Report (10p) are now available from:

Publications Department, B.M.S., 93 Gloucester Place, London W1H 4AA.

missionary herald

*The monthly magazine of the
Baptist Missionary Society*

September 1976

Price 5p

*bms
bms
bms
bms
ms
s*



David and Joyce Stockley set out in their land-rover. It was 25 years ago that they set out as agricultural missionaries of the B.M.S. Since that date other agricultural missionaries have gone to serve in India, Africa, and South America. This issue of the "Missionary Herald" records some of the work which is now being done.

New crops and new life are possible

writes B.M.S. missionary David Stockley after farming for 25 years in Bangladesh

TWO thin bullocks yoked together, straining as they try to pull the wooden plough through the dry earth. Behind them the farmer walks, guiding them with stick and voice, his maxi length cloth skirt tucked up like a pair of bathing trunks.

Another farmer near an irrigation source, the same sort of scene, but this time the bullocks are more than ankle deep in mud and water, as they plod round and round the small field—the wooden plough stirring up the mud in preparation for the transplanting of High Yielding Rice seedlings.

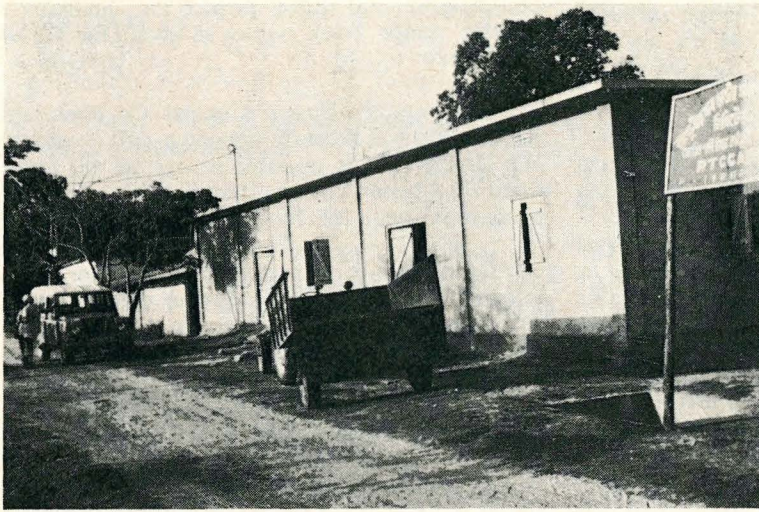
Year after year the toil goes on—in burning sunshine and in torrential rain. Often the farmer will rise and go out to plough at first light, thus by 8 a.m. when the sun is hot both man and beast have done a good part of the day's work.

Whilst the procedures of farming are still as they have been for centuries—the use of chemical fertilizers, insecticides and High Yielding Varieties of seeds have vastly altered Bangladesh

agriculture in the last ten years. Governments are responsible for the import and distribution of agricultural inputs. In theory these inputs have been available throughout the country for several years, in practice they have not always been available in time for the seasons. At present, conditions are much improved and fertilizers are on free sale at the correct prices.

High Yielding Varieties of rice originating from the International Rice Research Institute, Manilla, and more recently from Bangladesh's own Rice Research Institute, have made it possible for farmers to obtain from three to five times the crop they used to get from the same land. These High Yielding Varieties need more scientific farming methods, which in turn means that teaching and advice is necessary. Provision is made for this by government, but we have found that many extension workers have little practical experience and do not reach the farmer! This is where we as agricultural missionaries have been able to help, by getting out to the fields of farmers, or by weekly co-operative training classes. Leaflets, pamphlets, posters have all been prepared and printed by government, and voluntary agencies. Many of the older farmers are illiterate, but have sons and daughters who can read.

Delayed arrival in Bangladesh of massive grain relief after the 1974 flood, followed by recent good harvests, have lowered the price of rice so much that farmers are having to sell below the cost of production. Storage and



**The Rangunia Thana
Co-operative grain godown**

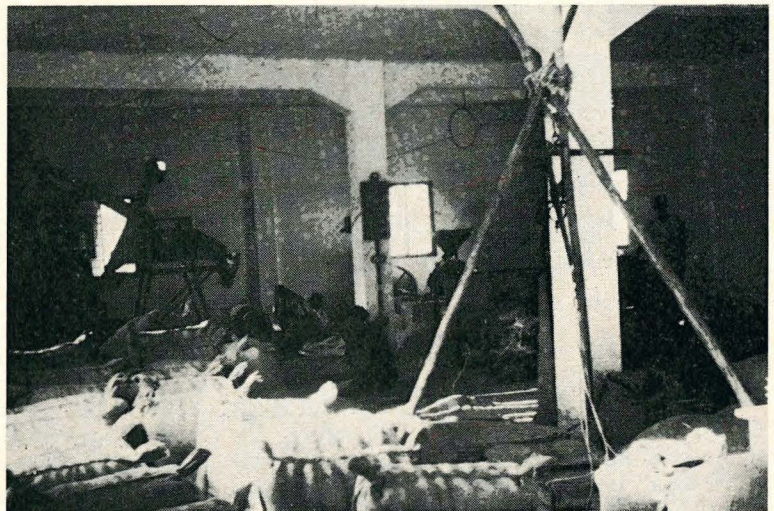
marketing of the rice crop is still an unsolved problem.

In Chittagong District the availability of water through rivers and canals, and low lift diesel pumps rented from the government, means that many fields can be green most of the year. By forming co-operative groups farmers gain access to government loans to finance rice growing in the previously unproductive cold weather.

The staple food of Bengalis is rice, but not all land is suitable for its cultivation outside the monsoon season. Therefore we have been looking to other crops like wheat, potato, maize,

for carbohydrate; sunflower, soyabean, peanuts and sesame for oil and protein. All these can be grown in the cooler weather and require little extra water, therefore they are possible crops for those farmers who have sandy type soils or who are not near enough to a water source to grow irrigated rice. A special promotion programme was launched in the autumn of 1975. Much talking and persuading caused one farmer here and there to agree to take the seed and fertilizer and try one or more of the "new" crops. Some farmers, followed instructions, planted and tended carefully, and have now reaped a rewarding harvest. Others planted but obviously were not really convinced, did not tend and care

Inside the godown seed is stored in sacks. There is also mills and winnowing equipment.
(photos: Alfred Gracey)



for the crops, and consequently their harvest was poor.

Double for thanks

One evening while working in our own vegetable garden, a man came rushing in "I must have 30 lbs of your Mexican wheat seed at once", he said, "your assistant has sent me". The seed was provided and off he went with instructions for planting. Our assistant denied any knowledge of the matter, and we concluded we had lost our seed! However, some four months later, well after dark one evening, there was a great commotion at the front door. On investigation we found our vanished wheat farmer with two baskets full of wheat. He had brought in 60 lbs of his harvest, double the seed taken originally, as was the arrangement. We discovered his address and were able to go and buy the rest of his crop to store as seed for the next season. He was paid a price above the market rate as encouragement. Thus it was clearly demonstrated that where there is a real desire, it is possible to grow good crops even without supervision. Near by, other farmers had accepted the offer, but despite continuous supervision they did not carry out the directions and their wheat crop barely returned the seed. Where there is a will there is a way, is surely true!

Soya beans grow well in the higher and drier ground most of the year. These beans are of high protein and oil content, and can be eaten as green beans, or processed when mature. This crop has been introduced to Bangladesh since liberation by the Mennonite Central Committee's Agricultural Programme. Many problems have been met particularly in obtaining viable seeds, as it was discovered that soya beans rapidly lose their germination capacity during shipping from the United States, or during storage in the hot humid climate here. We are trying for self sufficiency in seed by growing soya beans and keeping them in Chittagong Cold Store till planting time.

Oil—for cooking

No farmer will grow a crop if he cannot use it himself or sell it for cash, therefore the Mennonites have given cooking demonstrations with soya beans in many places around

Bangladesh, and have printed in Bengali a suitable recipe book, which is available for a token price.

The Rangunia Thana Central Co-operative Association has recently opened a mill complex. We have found it possible to extract oil from dried soya beans, the resultant bean flour at 45% protein is ideal for human and animal feeds.

Sunflowers are attractive to grow but their attraction is also a disadvantage when passers by steal the flowers! The seeds can be eaten roasted, or oil may be extracted for cooking, and the residue used in animal feeds. Lever Brothers imported and donated seed from Holland. This has been multiplied and stored for the next winter season. We must remind you that winter in Bangladesh means days with 80°F. and nights of about 56°F. not below the freezing temperatures you expect in Britain.

The British High Commissioner to Bangladesh, on a recent visit to the Co-operative, presented several small butyl-rubber silos, a gift through the Ministry of Overseas Development, to help the Co-op store its various seeds.

New crops and new hope

Perhaps the most encouraging agri-programme we have undertaken recently is with ex-patients of Leprosy, discharged from the Chandraghona Leprosy Hospital. Belonging to nomadic tribes in the Hill Tracts, they have lost touch, or been rejected because they had leprosy. They set up a small community in the nearby hills. They have suffered many hardships with no real occupation or income source. We saw in the unused hilly land around, and in the unused labour force of these ex-patients a chance to demonstrate new crops, soil conservation, add to the crop production, and help the ex-patients to a more self sufficient way of life. Thus over the last nine months 20-24 of these men and women have been working for the small sum of Tk. 4.00 (or about 14½p) per day, clearing the scrub jungle with their choppers, planting cattle fodder grasses on contours to form erosion control barriers around the hill sides. They have planted maize, soya beans, peanuts, etc., and discovered that rabbits appreciate a soya bean plant diet! Now the monsoon is here thirty Hill Rice Varieties have been planted for trial. Maize is ready for

The past is with us

Colin Foulkes writes of the Bangladesh he has found in the last two years

"Back to the Bible," I said to David King one day as we walked up to the language school. He looked at me a little puzzled, perhaps he thought I was about to launch into a discourse on evangelical principles. "Over there," I said, pointing to a man who was walking across a field behind two bullocks, holding the end of a stick which was stirring the soil.

"Back to the Bible" was my first impression of agriculture in Bangladesh. At first I thought this was just a backward farmer who lived in Barisal, and that tractors and steel ploughs operated in most places. But that scene was to be repeated endlessly as we travelled across Bangladesh, as were many other scriptural scenes.

There was the sower, throwing out his seeds and the fields white with harvest. The bands of reapers putting in the sickle (no combines) and the women gleaning behind them. No man having put his hand to the plough looks back because he has too much work keeping the bullocks straight, also the oxen walking round the threshing floor were not muzzled. As if in

Biblical support there are also the fishermen, casting their nets; blind, paralysed and lame beggars; and the religious men in their long robes.

As I try to understand life here and deal with people and problems, I find myself going back to the Bible repeatedly, as there are so many parallels. Passages such as those on unbelievers, idolators, infant churches, ministers and deacons, have been very helpful. These and other familiar passages take on entirely new meanings. As far as learning the language I find assurance in passages on the gifts and enabling power of the Holy Spirit.

In thinking about my future agricultural work here too, I am adopting a Biblical attitude. God has set us all guidelines on how to use the world's resources. In the first place he commands us to dominate plant and animal life, use them for our benefit, and till the soil. He promises regular seasonal weather, but emphasizes the need for hard work in "the sweat of your face", that we may "eat bread".

We are assured by Jesus that our heavenly father knows about our needs and that having done our work we should put away anxious thoughts about them. But it is not so with the majority of Bengali farmers who are unaware of Biblical precepts or of the God who has instituted them. They do not have the promises from a loving God. Their farming is bound up

(continued from p. 132)

harvest and the people themselves, having been able to eat regularly, have improved in health. They have hope, and believe themselves to be useful members of society again, are saving regularly, and have begun to form their own co-operative.

Because there is something going on in Rangunia, many agencies working in Bangladesh have sent groups of people for one day visits or for training courses of up to a fortnight. We ourselves are often to be found in different parts of the country at the request of groups involved in agricultural development, to see, advise and help them in their programmes.

Following this year's dry and scorching months of April and May the monsoon arrived

in early June with full force. Torrential rains with over thirty-five inches in five days has caused severe floods in Rangunia and other districts of the country, with the resultant loss of life, property, crops, livestock, and severing of communications. Locally most of the early rice was harvested, and the mid-crop yet to be planted. Real damage in Rangunia has been to vegetables and fish farming. High water drowned the vegetables, and allowed fish to swim out of the ponds.

The managing directors and staff of the Rangunia Thana Central Co-operative Association, Ltd., where we serve as advisers, are planning a programme of agricultural rehabilitation. We consider it a privilege to serve with such people, who give of their time and energy to help their country and their fellow men.

with ceremony and superstition developed over the centuries and from which they can see no escape.

Against this a few government officials in each area fight to propagate the gospel of modern agricultural science. As very few farms larger than 25 acres exist, the number of farmers who have to be reached sets the government an almost impossible task (most farms being of the two-five acre size). Each family has its plot of land and as families are large much of the land just feeds the villagers, leaving little available for cash crops. Co-operation between farmers to increase efficiency is rare and farmers spend a lot of time carrying their own produce to market and selling it.

Place a Christian farmer in this situation and he has many advantages, and will be the most receptive to new ideas and appeals for harder work. Take a Christian village and you have a potential co-operative farm with real neighbour appeal and Gospel persuasion. The opportunity for them to be freed from the old methods and progress to scientific farming is provided by Christians from overseas who feel called out to teach them.

The majority of Bangladesh's 75 million

people are small farmers who live a hand to mouth existence, supplemented by foreign aid upon which some are beginning to rely. Life is an endless toil. There are no week-ends, entertainments, holidays, few comforts for relaxation or medicines for sickness. Large inputs of agricultural machinery other than that for irrigation or storage would only create unemployment. We have to begin helping by improving the efficiency of existing systems, and introducing new crops and livestock alongside these in a simple way so that diet and production per acre will improve. This brings us to the importance of dietary education, for without knowing the reason farmers will be reluctant to grow legumes regularly, so we must be prepared to show them why we grow certain crops, or keep chickens, as well as how to grow them.

Our basis of operation must be our own farm which we have developed successfully and from which we can distribute seeds, cuttings, livestock, etc., on request, or to which we can bring farmers in order to demonstrate or persuade. We may even have to do some cooking! For them it will mean "they may have life made abundantly", just as Jesus promised would happen when he came. For me it's strange crops, strange climate, different tools, and "Back to the Bible".

Operation Agri

Basil Amey writes about this important scheme of support for agricultural work

THERE is an interesting letter written by William Carey from India, in 1794, in which he refers to conditions of life and asks for seeds and implements to be sent out to him, adding, "it will be of lasting advantage to the country."

In the years that followed other B.M.S. missionaries, in Jamaica, and on the west coast of Africa, were encouraging agricultural development, but the modern period of such work is only celebrating its silver jubilee.

The B.M.S. accepted a farmer for service overseas in 1951 and by 1960 four had been appointed. It was at their Annual General Meeting at Swanwick in March 1961 that the Baptist Men's Movement agreed to accept responsibility for the equipping of the agricultural

missionaries. Operation Agri, as we know it, was born.

In fifteen years it has become one of the finest schemes of support. The men who serve on the committee are men with knowledge and experience of farming, agricultural machinery and allied subjects. They are able to ensure that the correct seeds, livestock and equipment are provided; they know where the right advice can be obtained when the agricultural missionaries seek it. They give, voluntarily, time and effort to ensure that the work overseas is carried on as effectively as possible.

They are supported by many who belong to Farming Partners, and by churches who respond to the annual Harvest Appeal launched jointly by the B.M.S. and Operation Agri/B.M.M. A new leaflet, *Fair waves the golden corn*, and posters, are now available.

Details of Operation Agri can be obtained from Maurice Abbott, B.M.M., 93 Gloucester Place, London, W1H 4AA.

Bob Young, B.M.S. missionary, reports on

The new farm at Dinajpur

I WENT to Bangladesh five years ago with the hope of working in the church as a teacher-evangelist. Now I am attending college with the purpose of going back to run a farm on our compound. Yet when I look back it is not so strange that this is the way the Lord has lead.

Having the two language exams behind us it was good to be going to Dinajpur to start the work to which the Lord had called us. The Lord was blessing the work there and it was good to see people coming to the Lord and wanting to know more about him. Gwyn Lewis had started classes for the new Christians and I was hoping to help in some way in this work.

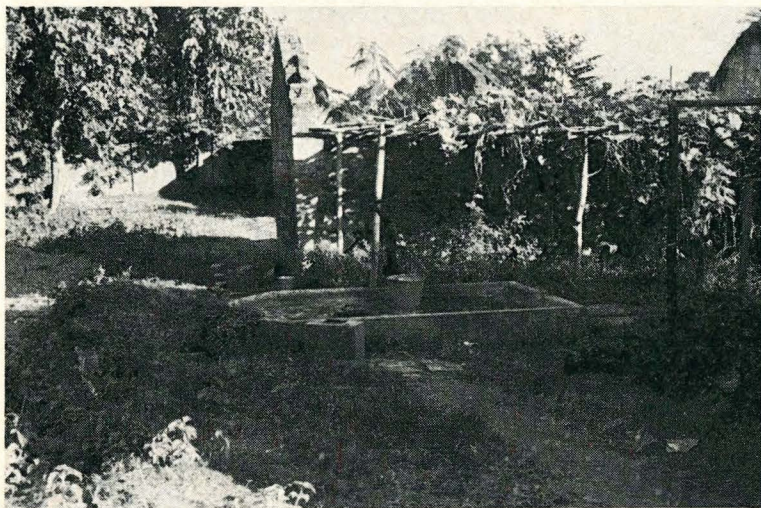
As the classes were started we felt that we had not only to help these people spiritually, but also help with the physical aspect of their lives. After praying about it we decided that I might be used as a social worker and so help in any way I could. David Stockley suggested a seed production project enabling the farmers to buy good seed.

As the majority of people depend on their crops for food, our aim is to provide seed of a good quality. Good seed produces a good crop, of which the excess can be sold and the money



used to buy other essential items. The three main crops we decided on were rice, wheat and potato. We also hope to grow winter vegetable from seed on a smaller scale.

Seed imported from abroad will be number one seed and will be grown on the farm at the compound. On land in the district number two seed will be grown, this is the crop from the compound farm. The crop from number two seed will be sold to the farmers. Operation Agri and Tear Fund are backing this project financially as the initial expenses were costly. A deep tube-well has been sunk and as a result the farm can be irrigated. A farmer, his helper, and some local daily labourers are being supported until the farm is self-sufficient.



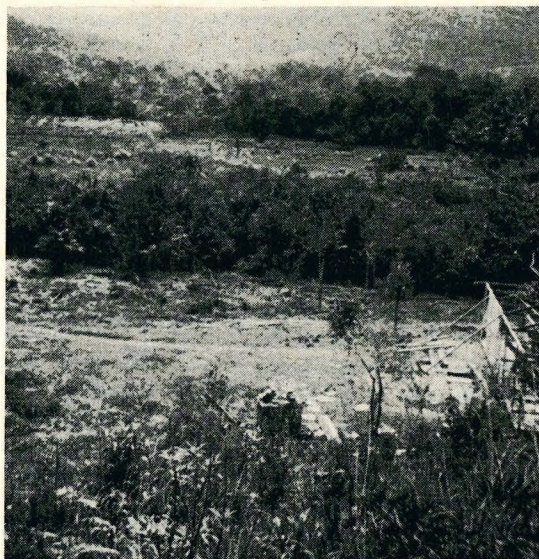
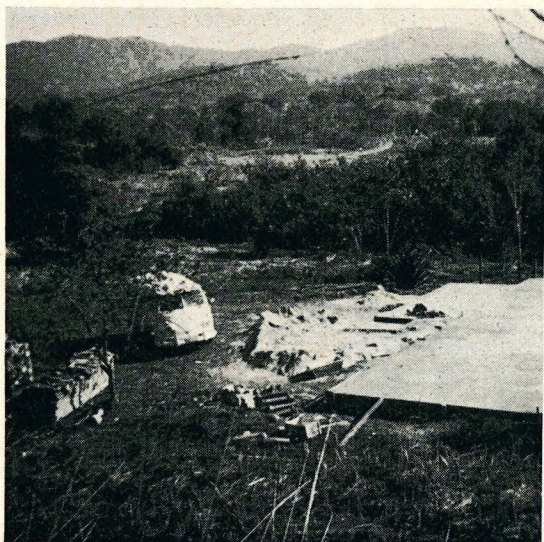
(above and left)
Views of the compound at
Dinajpur where Bob Young
will be working

Frank and Peggy Gouthwaite are newly-appointed B.M.S. missionaries. Here they write about the work they hope to do

Plans for Potinga

OUR plot of land in Potinga looks very much like you would expect a section of the Amazon jungle to look, a mass of flourishing vegetation, trailing lianas, ferns, some brightly coloured birds, and the odd snake. Except that the Amazon is some 1,500 miles away, and that when I say "our" plot I refer to a plot bought by the Baptist Convention of Paraná, with money given by the B.M.S., and now being prepared by Walter and Jane Fulbrook. In the meantime, we are sixty miles away in the Paraná state capital, Curitiba, trying to learn Portuguese.

Curitiba is a large modern city, about the size of Birmingham. Birmingham has a few problems that Curitiba does not have, and Curitiba has a few that Birmingham does not have, but the similarities are far greater than the differences. We need to be here to study the



language but otherwise there is no more here to prepare us for life in Potinga than there is in Birmingham. Some of the contrasts between here and Potinga are:

Curitiba has four universities; in Potinga, schooling finishes at the age of ten.

Free medical treatment is available in Curitiba if needed; from Potinga it is thirty miles along a dirt road to the nearest doctor, where the consultation fee may be £5.

Curitiba has all types of shops, supermarkets, corner shops, and street vendors; from Potinga it would again be thirty miles each way to buy a loaf of bread.

Curitiba has all the noise, skyscrapers, car crashes, hustle and bustle, ugliness and loneliness of a city; Potinga is mainly wild forest, beautiful scenery and hard work, tackling the job of cultivation with nothing but a hoe and machete.

The dirt road and daily bus service to Potinga (the road was only opened up six years ago, before, only boats went to the area) provide contact with the outside world. The people know that the price they get from the banana dealers who come through with their lorries is only a fraction of what they would fetch if they could take them to town themselves. They know that

such things as tractors, fertilizers, pesticides, and high yielding varieties of seed exist, and they see the possibility of these innovations raising their own standard of living, if they only knew how!

The vast majority of British farming has come to depend on these developments of modern technology. For the people of Pottinga the first three have the disadvantage of being very expensive. They also use up irreplaceable natural resources, produce pollution, and create dependence on the outside world. In addition:

tractors are very noisy, boring to drive, may damage soil structure, and are produced in factories which may subject workers to inhuman conditions of noise and boredom.

pesticides are particularly dangerous if used by someone with little education, are liable to damage friend as well as foe, and their residues build up in the tissues of birds, fish, beasts, and men. They are therefore of great danger to the environment in general, which is God's creation, to man's food supply, and to man himself.

many "improved" or "high yielding" varieties are found to depend for their high yield on high inputs of artificial fertilizers or pesticides, or both.

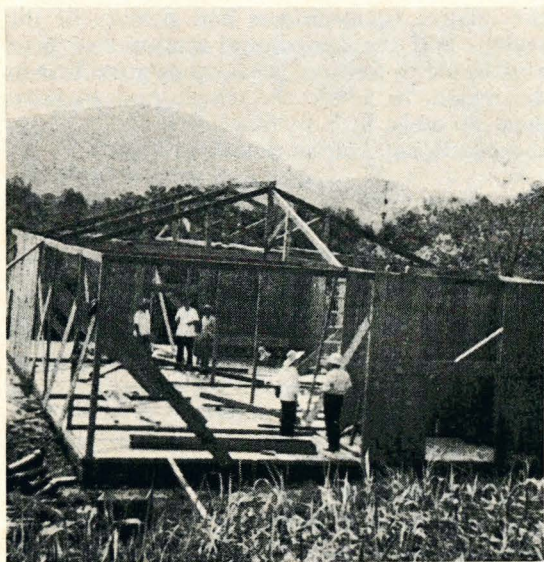
We see our task as attempting to help the local



people exercise their God given task of dominion over, and cultivation of His world (Genesis 1: 26, and 2: 15). We see how the wish for reasonable comfort has given way to insatiable greed, and how the God who provides the comfort has been forgotten, following the same path predicted for Israel so long ago:

"Take care not to forget the Lord your God and do not fail to keep his commandments, laws, and statutes which I give you this day. When you have plenty to eat and live in fine houses of your own building, when your herds and flocks increase, and your silver and gold and all your possessions increase too, do not become proud and forget the Lord your God. . . . Nor must you say to yourselves, My own strength and energy have gained me this wealth, but remember the Lord your God; it is he that gives you strength to become prosperous, so fulfilling the covenant guaranteed by oath with your forefathers, as he is doing now." (Deut. 8: 11-18) N.E.B.

We also see how many of the problems of the developing world today have arisen because the advanced nations have manipulated the third world for its own convenience, resulting in a situation of dependence. Brazil is generally thought of as being dependent on its exports of coffee, Sri Lanka on tea, Zambia on copper, etc. For the individual this means that he relies on trade, which brings him the benefits of



modern technology in exchange for virtual slavery to the economic system. He depends on, say, banana, to pay for tractors and for his own food, but keeps having to sell more and more bananas to buy the same tractor. Hence it is of first importance to enable such people to grow food for themselves, without having to depend on the world economic system in order to do it, i.e., without having to buy expensive equipment, fertilizers, or pesticides.

Learn from the locals

With all these things in mind, we look to the Lord as our guide and as our strength. As we see things at the moment, we would like to start by following local methods to grow our own food, possibly experimenting here and there with breeds of pig or chicken or cow unknown to the people at the moment, and likewise with special varieties of maize, for example.

Having broadly copied the local practice and gained a certain amount of confidence from the people, we would consider introducing a horse, or ox, drawn plough, labour saving, within the scope of the people's pockets, cheap to run, unpolluting (even provides manure for the land), doesn't require outside help for maintenance and repairs (though a vet might occasionally be useful) and doesn't use up non-renewable resources. If such means then become popular



it would also provide a good living for a local blacksmith who might otherwise be forced off the land to the sprawling city.

We hope to be able to limit diseases and insect pests through mixed cropping and crop rotations. If these should fail we will have the knowledge to assess whether limited application of non-persistent pesticides will avert disaster. But our aim will be to choose species and varieties of crops that do not suffer from the pests and diseases prevalent in the Potinga area.

Attempts to improve or maintain soil fertility will concentrate on natural methods, including composting and keeping animals, though we will be sensitive to what could be gained by use of artificial fertilizers.

At the same time we hope to be able to help the people to form their own co-operative for the marketing of bananas. This is the crop from which they gain most of their income, and it appears to be generally accepted that effective organization would double the amount they earn from the same number of bananas.

Sharing advice

In all these things we will be working in close conjunction with the government sponsored agricultural station at Morretes, about thirty-five miles away. The government is concerned about the relative backwardness and poverty of the region, and the agricultural station has been established to find out what crops grow best in the region, to advise the people how to grow them, to assist by providing seeds and the like, and possibly to help in procuring loans.

In general the areas of land owned are far too big for the individual family to farm with their present methods, and the people's interest in doing better coincides with the government's interest in increased production. This aspect of our work will be to take the knowledge and expertise at Morretes the final thirty-five miles and put it into the hands of the people.

In connection with the other problems of the area, the Baptist Convention of Paraná is sending a pastor and his wife to the area. She is a nurse and will re-open a long closed dispensary, bringing some kind of free health care to the



Suggestions for further reading.

The Bible—especially Leviticus 25, and 26, on God's structure for society, and Deuteronomy 8, at least.

Barbara Ward and Rene Dubos—Only One Earth—Penguin, 1972. On the care and maintenance of a small planet.

Rachael Carson—Silent Spring—Penguin, 1965. Probably the first popular account of the side effects of pesticides.

The Club of Rome—The Limits to Growth—Pan, 1974. For those who believe it if it's said by a computer.

E. F. Schumacher—Small Is Beautiful—Abacus. Obtainable from Intermediate Technology. Is there a feasible alternative?

people. At the same time Peggy (who is a trained teacher) hopes to be able to help in the school at Potinga, and we wonder about the possibility of putting agriculture on the school timetable, using our plot of land to demonstrate possible improvements to the young and adaptable.

In conclusion, we emphasize that all the above, which will seem very strange to some, are tentative, provisional ideas, based on what we know so far, and not based on living in the actual situation. We know that some ideas will have to be modified in the light of experience, and in the light of further discussion. We pray that we will be open to the Lord's wisdom (which is foolishness to men—1. Cor. 1: 18-31) and offer these thoughts asking you to share in prayer that His will be done.

Pages 136-139: Photographs showing the plot of land at Potinga, the building of the house proceeding, workers who shared in the building programme, and the weekly wash at the river side
(photos: Roy Davies)

Appropriate Technology (Journal) Intermediate Technology Publications, Ltd., 9 King Street, Covent Garden, W.C.2. Describes real improvements possible in the third world.

John Seymour—The Fat of the Land—2nd Ed., Faber and Faber, 1974. On the why and how of self-sufficiency in Britain.

National Geographic Magazine—March 1976. Articles on Indiana, Solar Power, and Sicily. For interest.

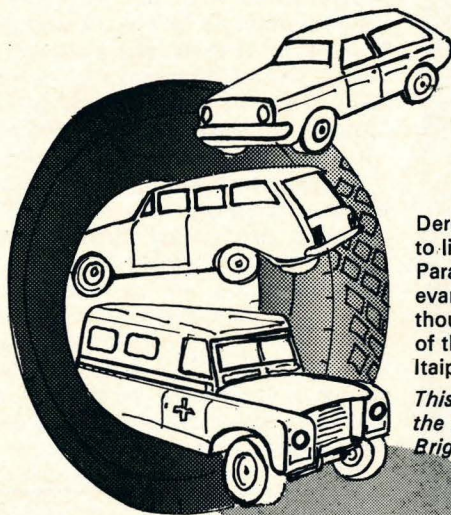
Edith Bond—The State of Tea. War on Want, 1974. Describes one example of dependence on a particular product, and its effects.

Available now

"Let's Celebrate!" A study pack for teachers with material on Christian festivals overseas (including Harvest, Christmas and Easter) and celebrations (e.g. birthdays). This pack has been produced jointly by the B.M.S. and the Methodist Church Overseas Division and is available, price 50p plus p&p, from B.M.S., Young People's Department, 93/97 Gloucester Place, London, W1H 4AA.

KESWICK CONVENTION

The B.M.S. organized a house party at Keswick again this year. Three missionaries on furlough were members of the party and Winnie Hadden, home from Zaire, was invited to speak at the Convention Missionary Meeting.



the B.M.S. fund
raising project for
children and young
people.

TRANSPORT TARGET

Please encourage the children and young people in your church to support Transport Target. Introductory leaflets, posters (ideal for notice board displays) and further background material can be obtained from



Derek and Joanna Punchard and their family went to live in Foz do Iguaçu, in the far south-west of Paraná, in February 1976. There are tremendous evangelistic opportunities for the church there as thousands of workers are moving in to build one of the world's largest hydro-electric plants, at Itaipu.

This section of the project has been adopted by the Baptist Company Sections of the Boys' Brigade.



This landrover is vitally important in medical work in the Yakusu area of the Upper River Region, Zaire. Public Health work is carried out in the district and during the course of a year hundreds of patients, especially mothers and young children, are helped.



Rajen Baroi is the General Secretary of the Baptist Union of Bangladesh. He supervises pastors of churches and is responsible for seeing that new churches are visited and inquirers helped. In this work a good deal of travelling is necessary throughout Bangladesh and a car is an essential.

*"Transport Target"
Young People's
Department,
Baptist Missionary Society,
93 Gloucester Place,
London W1H 4AA.*

Keith Hallam went to Zaire for a year's voluntary service with the B.M.S. He worked at Kimpese

Zaire can grow !

MY first thoughts about farming on black alluvial African soil were that my father farms 250 acres on his own, growing 120 acres of wheat per year and only needs help at harvest time. So with a few hardworking Zairians I should be able to put a couple of hundred acres under production. I soon learnt that those thoughts were somewhat wild. You cannot plough much land in a day if raised manioc beds are gaily bouncing you between the tractor seat and its cab roof, while you are trying to avoid age old tree stumps.

The difficulty of preparing land and protecting it from erosion and weeds is one main reason why Zaire lacks in commercial farming enterprises. While cropping is of the same proportions each year, that is the wife grows enough manioc and peanuts to keep the family alive, poultry farming is becoming increasingly popular. Obviously this creates a demand for chicken food, which is growing rapidly. So, maybe, one day the richer Zairians will realize the money there is in commercial farming and begin fighting the problems of the land to produce maize, soya, peanuts, etc., in quantity.

So how do you persuade them? This is the tropical agriculturists problem. If he tries to set an example by building up a fine money making enterprise, he is going to become disillusioned by his failure to make close contact with the individuals he has been called upon to help. On the other hand, extension work in the villages and fields can be equally frustrating. If you try to enlarge people's projects, introduce new crops and change methods you are altering the established national life style, which is not always appreciated.

If these views seem a little pessimistic perhaps the opposite is true, in that the revolution is not far away and if Zaire's economy gets worse it is going to be "back to the land" for many Zairians if they want to live.

In the future, I see Zaire as more than just a gold mine of bananas, which is about the main exported food stuff, but everything will grow, from vegetables to grains and fruits to animals. The big world powers are interested in Zaire's mineral resources. With those, plus the agricultural possibilities, Zaire must be one of the most untapped areas of potential in the world.

Our own project can illustrate this with ease. Ian Pitkethly put a year's hard work into a very varied project and left me to show the profit. And profit is easy, all you have to do is sell more than you buy and let the skyhigh prices do the rest. We have eight Zairian workers and an Angolan who are overoccupied with laying flock of 150 chickens and 900 ducks. The latter will replace Ian's "British" born flock and treble the project size. They are also working on two orange plantations, 150 and 600 grafted trees which produce fruit two years after planting. One *Deliciosa Manderine* went wild and produced 120 manderines in its second year; its poor skinny little branches had to be propped up with sticks.

We have nearly an acre of vegetables which grow prolifically and a fish pond valley which although it makes very little money is something that many villages could easily construct themselves. In fact everything I have mentioned so far is well within reach of every village in Zaire. The only things we do which are not achievable examples are large scale crop cultivations. These we do with tractor and thresher.

There is every hope that with the help of Operation Agri to send out incubators, brooders and machinery for sowing, harvesting and irrigating, etc., we can work with CEDECO to become the cooperative that the Zairians are going to need so badly. The sooner the better because until then, people remain hungry and suffer from malnutrition. Also, they have no money to get medical assistance in hospital because the land is not giving them the right foods in the right amounts and they are not taking enough from the land to make themselves money. The hope must be that people will soon see the value of agriculture, which in its turn will encourage industry and together, agricultural and industrial development will help the economy to balance and corruption and discontent will be overcome.

Back to the Bible

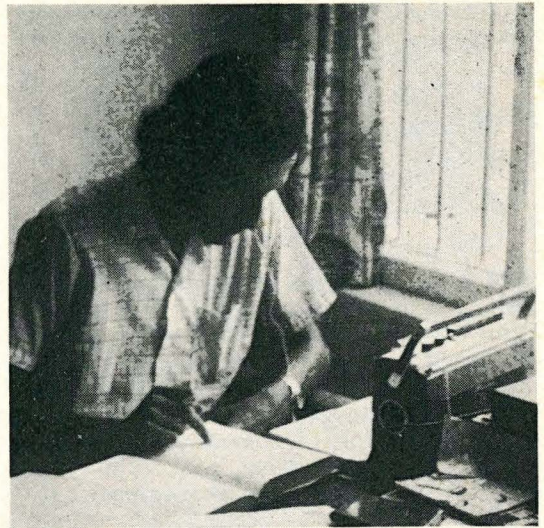
George Oakes reports from Sri Lanka

"How is it that the population of the country is going up and up but the membership of the Christian church isn't?"

That question was put by a Methodist circuit steward in North Colombo and the simple answer was, "The number of people born is far greater than the number who are born again". That is true of Sri Lanka, and it is even more true of the vast sub-continent of India, Pakistan and Bangladesh with its population of over 750 million.

The Christian community is small and not always active. Even where it is vigorous in its outreach and experiencing rapid growth, for everyone who is born into the Kingdom of God there are at least ten who will be born and live and die without knowing the Saviour or hearing the Gospel. In some areas the ratio will be much greater; perhaps 100 to 1, or 1,000 or even 10,000 to 1. (That is only a rough estimate but I don't think it is exaggerated).

This is the setting in which we must place the ministry of Christian broadcasting and "Back to



the Bible". A team of Christian workers can only reach a limited number of villages each day, radio reaches 10,000 times that number. Governments can prohibit the entry of missionaries but cannot put visa restrictions on radio waves. New converts may be 20 to 50 even 100 miles from the nearest church but can tune in to sound Biblical exposition each day, take correspondence courses to nurture them in the faith and can write to Back to the Bible offices about personal problems and difficulties knowing that they will receive guidance and prayer from the staff.



(above) Elmo at work.

(left) Studio recording.

(opposite page)

John marking a Sinhala correspondence course.

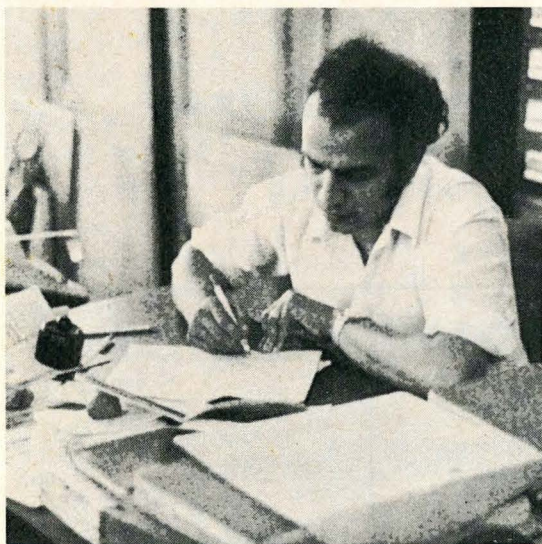
Richard Abrahams.

The site of the new building project.

(photos: George Oakes)

The Colombo office produces all Tamil and Sinhala programmes and some English programmes. A Hindi broadcast is produced in Delhi and relayed from Colombo on the external service of the Sri Lanka Broadcasting Company. We are not allowed to broadcast in Sinhala on S.L.B.C. so broadcast from F.E.B.A. (Far East Broadcasting Association) Seychelles.

Elmo does Sinhala gospel messages and Bible studies. Special series of Sinhala talks are given by gifted outside speakers such as Ananda Perera of Campus Crusade and Rev. P. B. Rajasingham the Methodist President. We are praying for someone who will fill the need of full time radio pastor.



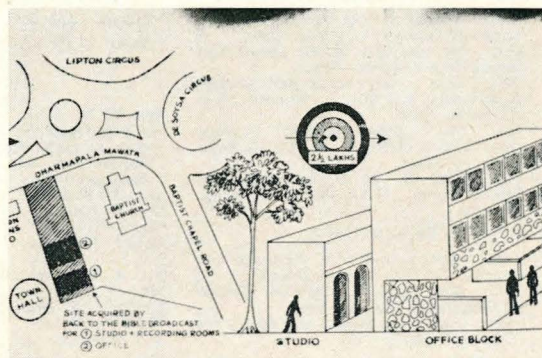
Broadcasting is only part of the Back to the Bible ministry. Another important part is the correspondence courses. Over 100,000 Sinhala students have taken courses and many have come to faith in Christ through these. A lot of these are miles from the nearest church so depend on these courses for their Christian nurture. Back to the Bible also produces monthly magazines in Sinhala and Tamil and have published helpful books in both these languages. Students also receive prayerful counsel from the small but dedicated staff of the correspondence course section.

Richard Abrahams is the Director of the Colombo office. He trained at the London Bible College and worked for several years in England



before God called him to return to his own country and led him into this responsible ministry.

Back to the Bible has purchased a plot of land from the Cinnamon Gardens Baptist Church and are going forward in faith with this new building project. It is a very strategic location with the general hospital, Town Hall, Post Office and 29 bus stops within a 200 yard radius. The opportunity to build completely new, purposely designed and specially equipped studios meets a long felt need. The offices will include chapel, quiet room for counselling and a Christian reading room. There may also be a bookshop that fronts on the main road which hundreds will walk past hourly.



For BOOKS

On Baptist history and principles
Denominational booklets
Dedication and baptismal cards
Church membership certificates

Write for full list to:

BAPTIST PUBLICATIONS
4 Southampton Row,
London, WC1B 4AB

1977 B.M.S. PRAYER GUIDE

Missionary Record

ARRIVALS

- 6 June. Miss M. Bushill from Delhi, India.
- 11 June. Miss V. A. Campbell from Dacca, Bangladesh; Miss R. Montacute from Kimpese, and Mr. and Mrs. G. Cato and family from Kinshasa, Zaire.
- 19 June. Rev. F. J. Grenfell from Kinshasa, Zaire.
- 30 June. Rev. G. H. and Mrs. Grose from Delhi, India.
- 2 July. Mr. and Mrs. D. Boydell and Miss B. Fox from Bolobo; Miss A. Couper from Kimpese, and Miss E. Wainwright from Kinshasa; Miss D. Osborne and Mr. P. Chandler from Bolobo; Mrs. C. Sugg and family from Upoto, Zaire.
- 3 July. Mr. and Mrs. A. G. Mason and family from Kimpese, Zaire.
- 5 July. Miss J. Greenaway and Miriam from Upoto, and Miss E. Newman from Kinshasa, Zaire.
- 9 July. Mr. C. Spencer and Mr. C. Sugg from Upoto, Miss R. R. Harris from Kimpese, Zaire.
- 10 July. Mrs. D. W. F. Jelleyman and family from U.T.C.W.I., Kingston, Jamaica.

DEPARTURES

- 15 June. Rev. J. and Mrs. Furmage and daughter for Pato Branco, Brazil.
- 20 June. Rev. M. L. R. and Mrs. Wotton and family for Curitiba, Brazil.
- 7 July. Mrs. P. H. Riches and family for Yakusu, Zaire.

Acknowledgements

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address.

(8th June-9th July, 1976)

General Work: Anon: £5.00; Anon: £1.50; Anon: £6.50; Anon: £0.50; Anon: £6.00; Anon: (Edinburgh) £6.00; Anon: £47.13; Anon: (Parkinson) £20.00; Anon: £10.00; Anon: £2.00; Anon: (Cymro) £30.00.

Women's Work: Anon: £1.50; Anon: (Prove ME) £5.00.

Medical Work: Anon: £5.00; Anon: £1.00.

Nurses Tondo Project: £5.00.

Relief Work: Anon: £3.00; Anon: £2.00.

LEGACIES

Miss W. M. Bush	£	56.67
Mr. F. B. Depledge "In gratitude for and in loving memory of my dear mother Lola Ann Depledge who became a victim of cancer"	..	153.86
Miss M. E. Field	..	60.00
Miss F. Hill	..	26.16
Miss I. M. King	..	100.00
Miss E. W. Owen	..	100.00
Mr. B. R. Pratt	..	500.00
Mrs. E. E. Spendelow	..	200.00
Mrs. M. E. M. Tomkins	..	650.00
Katherine M. Waters	..	1,000.00
Mr. F. L. Weston	..	500.00
T. J. Williams	..	100.00

To guide you through the year in your prayer support of the B.M.S.

Weekly notes

Daily topics

Maps

25p

(20p if you place your order before 30th September)
Send your order, with cheque/
P.O. please, to Publications
Department, B.M.S., 93
Gloucester Place, London,
W1H 4AA.

Baptist Theological Seminary Library
2803 Roschiken, Switzerland

missionary herald

*The monthly magazine of the
Baptist Missionary Society*

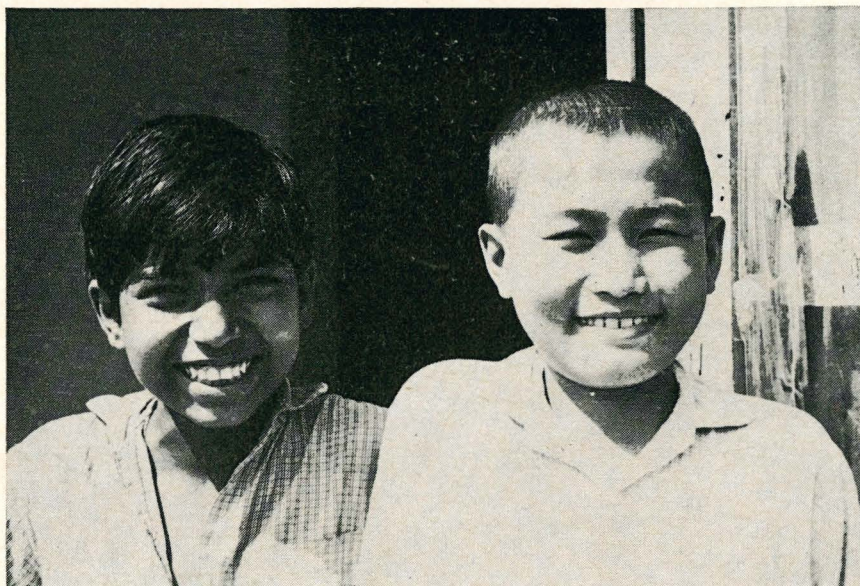
October 1976

Price 5p

*bms
bms
bms
bms
bms
bms*

A Bengali and a
tribal boy at
Chandraghona.

The hospital is ideally
placed to serve both
communities



There is healing for many

Robert Hart, B.M.S. doctor, reports from
Chandraghona

OUR B.M.S. medical policy speaks of help "*offered to all in need*". It is good to have aims, even if they seem impossible to attain in a country of apparently limitless need like Bangladesh. The population of about 80 millions is continually rising, putting an ever greater strain on the resources of food and medical care. The poverty of the vast majority of people means that any natural or man made disaster causes widespread starvation.

The needs of the people are

so great that we cannot predict the future of the country, but can only hope and pray and work that their sufferings may gradually ease.

so great that we are sometimes tempted to despair at the little we can do. When surrounded by crowds in the villages, more patients than we can cope with, or families begging at the door, we can only remember

that Jesus was often surrounded by crowds yet did not despair. He helped individuals in need, and we can at least do that.

so great that no single group or society can work in isolation. We feel one with all who minister in the name of Jesus Christ in Bangladesh, and have fellowship with the 300 Protestant missionaries as well as many of those from Relief organizations working together to meet the needs of the people.

"*Without discrimination*" is the next phrase in our aim. Our hospital doors stand open to all, whether rich or poor. There are private wards for those who can pay for them, and the income is used to subsidize the many who cannot pay. There the rich man lies surrounded by anxious relatives, demanding the best medicines and treatment available in the country.

The poor man is sometimes carried to the hospital gate, and can get no further until someone goes out to bring him in. He may have no money to pay for food or medicines, and his family may well be suffering hunger at home.

Our aim is to treat these two equally, but how difficult this is to achieve in practice. Much disease is the result of malnutrition or neglect, and sometimes in a sense the patient's own fault.

Children come with grotesque deformities from untreated burns, crippled from neglected fractures or dislocations, with loss of sight or rickets from vitamin deficiencies.

Many of our beds are occupied by young men needing amputation for gangrene of the legs or fingers, a disease brought on entirely by excessive smoking. One young man with leprosy arrived emaciated and unable to walk because his family had isolated him in a back room and refused to feed him. Another boy of sixteen was so weak from lack of food that he developed heart failure and died.

Help for all—if they come

The poorest patients of all will not come to hospital unless they are brought in through our Under-fives or Leprosy Clinics. Children often suffer and die at home because their mothers are reluctant to make the journey to hospital.

We offer help to all who come to our Christian Hospital whatever their race or religion. Some of our patients are Bengalis, others come from the Chittagong Hill Tracts and belong to one of a number of tribal groups, each having their own language. Very few who come are Christians. The prevailing religion and culture of Bangladesh is Islam, and it is a common sight to see Muslim

men kneeling in prayer in the hospital corridors or wherever they happen to be at the prescribed time. Their wives are kept in the background, and if they do appear outside their homes are heavily veiled in the black *burkha*. A large minority of the people are Hindu, and the tribal folk generally Buddhist. All mingle side by side in our hospital wards where they are treated without distinction and daily encounter Christians, at work and prayer.

What help can we offer to the many who come? Our work starts in the villages where a team goes out daily to Under-fives Clinics. The morning begins with Bible teaching, new children are registered, and every mother and baby seen. Advice is given on infant feeding, which can make all the difference in preventing deficiency diseases, immunization carried out, and medicines supplied as necessary. A feeding programme for the poorest children at risk, and literacy and sewing classes for older girls are also run.

Surgery brings hope

Leprosy clinics are held weekly in villages, and in the main port of Chittagong where we have recently taken over a room in the General Hospital. Leprosy treatment as far as possible is on an outpatient basis, patients being admitted

**An Under-fives Clinic
in the Chandraghona
district**





Female outpatients at Chandraghona. Muslim and Hindu women are side by side

for surgery or complications, as necessary. About 100 patients daily are seen in the Christian Hospital, and those who need inpatient treatment are assured of good nursing-care.

A great variety of surgery is undertaken, bringing new hope to some who had lost all hope. With the expert help of the Medical Superintendent, Dr. S. M. Chowdhury, many who were blind have regained their sight. With the co-operation of the Limb Centre at Chittagong, some have learned to walk again, such as Chikonkala from the Leprosy Hill who had had

amputation of both legs. The work of our physiotherapist, Maureen Lacey, is invaluable in restoring the usefulness of hands and feet.

Our nursing sisters safely deliver many women in the Maternity Department, who are admitted with severe anaemia and the complications of pregnancy, even though we have no properly organized blood bank. Some lives have been saved of unconscious patients with malaria, severely burned children, and severe abdominal emergencies, thanks to dedicated nursing care and the prayers of many.



Dr. Chowdhury, the Medical Superintendent, operating at Chandraghona

In the case of leprosy patients who may have been thrown out of their homes and rejected by their families we try to do more than offer medical help. As a result of the ideas and enthusiasm of Margaret Robinson, sister in charge of the Leprosy work, a programme of rehabilitation has been started. Patients are taught crafts such as basket making and weaving jute mats, which not only teach them to use their hands again, but can help support the work and be useful to them when they go home. Our aim is to avoid wherever possible accepting patients for permanent care, but rather to help those who have been treated to return to their own homes. Our strength is not inexhaustible, our resources are not unlimited, and our skill not endless, but depending on the power of God and helped by your prayers and support, there is much we can do to help those in need.

“Help offered to all in need, without discrimination, and expressing a specifically Christian

concern.” We are to express something of the love of God in our work. Medical work is not by its nature necessarily Christian, and it is possible to offer medical services without really becoming involved in the suffering of the people.

Complete healing

Doctors are trained to remain detached, and indeed sometimes we can become annoyed and irritated at the constant demands made upon us. But that was not the example of Jesus. He was moved with compassion, reaching out hands of love to those in need. How often His word, His touch, His presence, made all the difference.

If we are to do more than heal the bodies of men, if we are to see hope restored, and light dawn in the darkness, we must demonstrate His love to those in need as well as proclaim Him by our preaching. These are our aims, and we feel inadequate in fulfilling them. Please continue to pray for us as we work in His name.



A farmer/nurse partnership

Frank and Peggy Gouthwaite wrote about their introduction to Brazil in the September issue of the *Missionary Herald*. Here, Frank traces the steps leading to their readiness to work at Potinga, Paraná, as a farmer and nurse.

The Lord first called me to His service at primary school, through a teacher who talked about children in far off countries who had nothing to eat or who had no health care. I

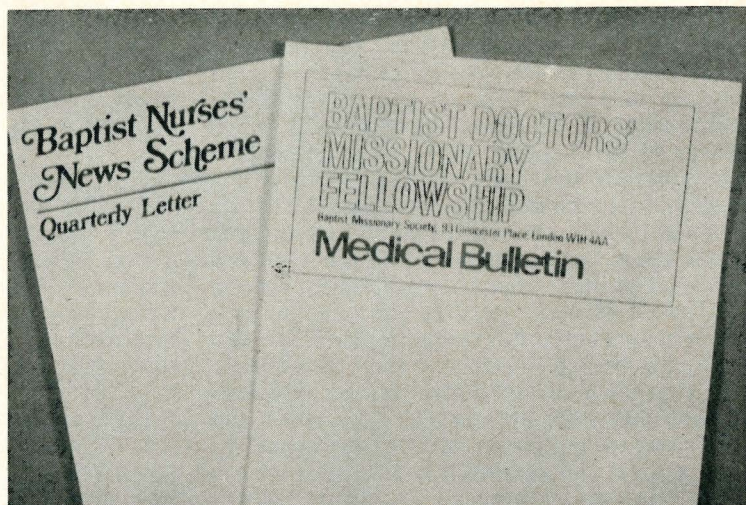
felt the natural response of compassion and willingness to go without luxuries, like shoes, in order to help those in such a desperate plight. I was, and still am, horrified to discover that my elders and betters did not seem to share this concern.

It was a long, hard, and barren road from there through a church of another denomination where people cried, “Lord, Lord”, and I could not see lives which responded to Jesus’ love and His clear and fundamental command to love others as ourselves. I became completely disillusioned with Christianity as I saw it practised and therefore could not believe in this God who was, supposedly preached.

When He, in His mercy, finally showed Himself to me, He had to have all my life. At that stage I had a B.Sc. in Life Sciences (that’s Biology!), and Psychology and was doing research in psychogenetics in the University of Birmingham. I knew I had to be committed to the problems of the world, but it was another four years before we were sure enough to offer for service with the B.M.S. In that time the Lord had most generously provided a partner with whom to share the commitment.

We then spent a year on a farm in Norfolk to
(continued on page 151)

Linking-up doctors and nurses



THE B.M.S. has always seen medical work as an essential aspect of true Christian witness. Through the years the Society has encouraged doctors and nurses and other medical workers in the British Isles to take a particular interest in medical work overseas. The news items which follow will give you an insight into medical work overseas and introduce you to the Baptist Nurses' News Scheme and the Baptist Doctors' Missionary Fellowship.

FROM OUR NURSES

VELLORE, INDIA

Ann Bothamley

... once again I have started a series of lectures for those working in the Cardiology wards ... have been asked to take lectures in nursing Administration for M.Sc. nursing students. Increasingly I have realized the real need for all the members of staff to have someone to whom they can come with their problems and difficulties, someone who cares about them as individuals. Hannah is just one of them. She looks like a walking skeleton. She tries to maintain her blind mother and two small children. There is rent to pay, school fees to find ... there are 110 staff, many of whom carry burdens similar to Hannah.

PIMU, ZAIRE

Kathleen Ince

When someone falls ill, the family is faced with three possibilities, to go to hospital and put oneself in the hands of a foreign white doctor and his western medicine or to go to a person who practises traditional medicine using concoctions of herbs, flowers, leaves, etc., or to go to the fetisher who will call on the spirits of the ancestors for help. . . . Oh yes, we can more than fully occupy ourselves with medical work but what contribution should we be making to the spiritual side of the work. . . ? I have come to realize that here in Pimu we are not being called to evangelize those who have never heard the Gospel but to teach the Christians, many of whom have very limited knowledge and understanding of their faith.

DIPTIPUR, INDIA

Marilyn Mills (extracts from her diary)

October 1974—Almost total crop failure, people in despair, in fear and desperately in need of food, water and work.

January 1975—Relief work gets under way, 600 employed and 1,100 children in feeding programme. Temperature up to 155°F. Efficiency reduced, problems enlarged. Famine riots break out. About 700 men scream and

rant and rave outside my house. I feel rather like Daniel walking into the lion's den, but remember that Daniel's God is our God also!

July 1975—An excellent monsoon under way. God has answered prayer again. 2,000 children now being fed and a new "Food for Growing Food" scheme commences. "The river of God is full of water and the river never runs dry."

July 1976—No monsoon, but food and water adequate. "How vast the resources of power available to those of us who trust in Him."

Are you a member of the nursing profession? Are you a member of the Nurses' News Scheme? If not, why not join now. Write to: Miss D. A. Humphreys, S.R.N., S.C.M., c/o B.M.S., 93 Gloucester Place, London, W1H 4AA, who will be pleased to send you more information. If you already belong, perhaps you could introduce another student or trained nurse to the scheme.

FROM OUR DOCTORS

BERHAMPUR, INDIA

Betty Marsh

... only one operation this morning and our junior doctor can now do that alone so I am free to do a full round on some of the wards. How have the patients who had their operation last week got on over the week-end? Having seen the patients, written medicines, etc., then comes the job of writing discharge notes and bills for those ready to go home ... out-patients of every kind to see ... now I am off to give a surgery lecture to the third year students.

CHANDRAGHONA, BANGLADESH

Bob Hart

... the work is continually increasing, putting a strain on beds, staff, supplies of drugs and equipment ... the operating theatre has been even busier than ever and we praise God for the strength and necessary supplies to keep going.

PIMU, ZAIRE

David Masters and Adrian Hopkins

... there is tremendous potential here in the hospital, and in the tuberculosis work which has many problems ... although treatment is free, most patients do not have enough money to buy food for two years, hence about a third have absconded due to starvation. ... With a good supply of drugs, just arrived from B.M.S. we hope to send most patients back to the villages once a system of follow up has been established.

YAKUSU, ZAIRE

Ken Russell (recently arrived in Zaire with his wife Maureen)

... it is very difficult to put the hospital out of our minds even for a little while each day, even to try to learn some Lingala, or to pray and have Bible study. There is so much to think about. Ken is supposed to be only working in the hospital in the mornings but this has often spread into the afternoons with emergency admissions, marking entrance exam papers (for the School of Nursing) ... making up a drug order for six months ... Maureen has begun stock taking in the pharmacy!

If you would like to receive the Medical Bulletin, which is issued quarterly and is intended for Doctors and Medical Students and other allied professional persons, please write to the Medical Department, B.M.S., 93 Gloucester Place, London, W1H 4AA.

A FARMER/NURSE PARTNERSHIP

(continued from page 149)

give us some experience of farming, augmented with reading about tropical agriculture.

After becoming a Christian I went to the City Road Church, Birmingham, and continued attending there until after our marriage when we moved across town. We then joined Edward Road Church and have been very encouraged by the participation of the other members in our part of God's mission, as well as their participation in His mission in the Balsall Heath area of Birmingham.

So much happens at Bolobo

Pauline Weatherby writes her impressions after a few months at Bolobo

SO this is Bolobo! I had formed various mental pictures of African hospitals over the past few years, some not too good, but coming to Bolobo I was pleasantly surprised, finding it light and airy and reasonably clean. I knew nothing at that stage of the doctor's struggle to keep it so!

In comparison with our hospitals at home, Bolobo is, of course, quite small. It roughly divides into two sections, the old and the new, the latter consisting of three main wards and the operating theatre linked by an open corridor.

I entered by the little wooden gate and was given a hearty handshake by the gate-keeper. He chatted away while I nodded and smiled until eventually he realized that I did not understand a word and allowed me to move on. I passed along the corridor lined with visitors (or were they patients?) who stared, or even smiled as I greeted them. I reached the centre ward and met the doctor who had offered to show me round.

As I saw people with sleeping sickness, malaria and other tropical diseases, some of the theory I had been learning began to make sense. Most of the time the doctor had to communicate through a nurse; I was not convinced that all the questions posed by the doctor were actually put to the patient, nor his replies to the doctor!

Special care!

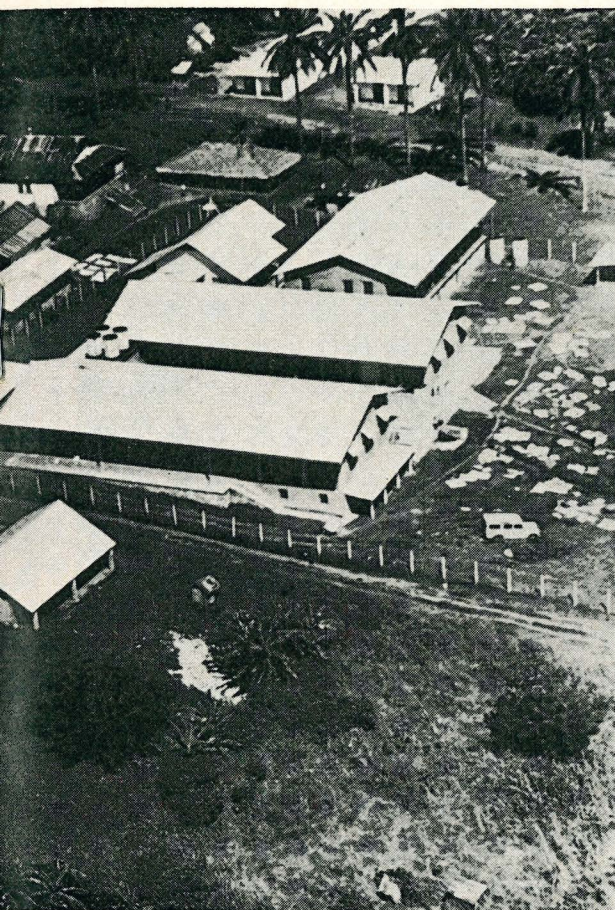
I was told that each patient is allowed one "helper" who does many of the things that nurses are expected to do at home, such as making beds and attending to the patient's toiletry needs. I haven't seen a nurse here bed-making or washing anyone! This helper is also required to provide food for the patient. There are no hospital



An aerial view of Bo

kitchens as we know them, but behind the wards are shelters or "kitchens" where the helpers can prepare food for their patients. At night time they lay their mats down beside the patient's bed (if there is not room in it!) and sleep there, "on call" if required. Other visitors are only admitted during certain hours.

We moved on into the maternity unit where the atmosphere was much brighter and with the doctor shaking two rattles (borrowed from a cot) which made the mothers begin to sing and almost dance, obviously contented at the birth of their young. There was a premature baby in one of the side rooms with its mother, having "special care". This doesn't mean incubators, or tube-feeding, as it might do at home, but just



Bolobo Hospital, Zaire

a special eye to make sure the child is kept warm and feeding adequately.

I moved next to the Children's Ward. As I am to work in the Nursing School I wanted to see the nurses at work and to know what was expected of them and here I found a nurse, with a tiny dehydrated baby, gently cutting into the skin to find a vein, hardly thicker than a piece of thread, and I admired his patience and skill as he set an infusion going which would probably save that baby's life. That, with many other things that nurses do here, would have been done by a doctor at home.

Going back along the corridor, and through the wooden gate, I turned to go up the hill to the

older buildings. On the way I passed the chapel where services are held each morning for those who wish to attend. Since FOMECA have been running the hospital it has not been possible to have services in the wards. The first of the older buildings is the out-patients department. People walk or are carried miles to be seen at the hospital and many were sitting outside on benches waiting for their turn.

The majority of them won't be seen by the doctor, for the nurse will examine and treat as many as possible. This too is different from home where nurses are frequently told that it is the doctor's job to diagnose! Each patient pays a small sum to be seen (about 10p) and they are given a notebook in which all visits and treatments are recorded. Any medicines or laboratory tests are paid for later. If the nurse is unsure about whether to admit a patient, or feels he would like them observed but not admitted immediately, then they are taken to the observation ward just next door. Only problems which the nurse feels unable to cope with are referred to the doctor.

Weighed by hanging

I moved on again and passed the laboratory where heads were bowed over microscopes, to the public health department. The ante-natal clinic is held here, although the conditions are more primitive most of the same examinations are performed, but first of all there is a talk, so all the women are lined up on the benches listening carefully. This week it was on Family Planning. Remembering how precious children are here, having been told by a Zairian nurse that a man's riches are his children, I just wondered what those women were told!

The Public Health team goes out to hold "clinics" in other parts of Bolobo, and also in other villages round about. I have been with them two or three times and had a rude introduction to local roads and vehicles, as in the heat of the sun we bumped over mud-tracks, full of pot holes, and breathed in engine fumes. However, the journey apart it is really quite interesting to see people in their own setting.

Ante natal visits were in a hut set aside. Ready and hanging on a tree were the scales for weighing the babies. They are placed into a bag

**"The laboratory where heads
were bowed over
microscopes"**



and hung from the scales, usually protesting wildly! Their tempers aren't improved as they are taken by their mothers to the next nurse for vaccinations! A worried mother arrived with a very jaundiced looking son. We decided to bring them back to the hospital with us. A few minor ailments were "treated" from the medical box we had brought with us . . . and so we moved on to the next village to start again. We stopped for lunch in a little mud home, it was furnished quite comfortably; how beautifully cool it was inside!

I haven't mentioned the school, closed now for the summer. Some of the students have been "to look me over". I can see that nursing and teaching nurses will be very different here. I pray that somehow I can help them to become good nurses, useful caring members of their communities and that they will come to know Jesus, and allow him to love and care and work through their lives. Please continue to pray with us, that the presence of Jesus may really be known in this place.

MEDICAL MISSIONS APPEAL

**Those who listen to the traditional appeal on the radio,
on St. Luke's Sunday, for Medical Missions, will miss it this year.
In its place the B.B.C. has granted a television appeal for Ludhiana Hospital,
India. This will be on Sunday, 23rd January, 1977, at 6.50 p.m.**

ENLISTED IN THIS SERVICE

THE B.M.S. Medical Report for 1975/1976 has just been published under the title "Enlisted in this Service" (2 Corinthians 5: 18, N.E.B.). Sections from the Report appear on this page and on page 159. When you have read these we hope you will wish to read more about the medical work in which the B.M.S. is sharing overseas. Copies of the Annual Report can be obtained, free, from Dr. I. S. Acres.

Dr. Acres, the B.M.S. Medical Adviser, will also be glad to give information and advice to any medically trained person wishing to know about opportunities for service overseas.

BERHAMPUR

After many years of treating local people from the area around Berhampur an exciting prospect has been opened up by the contact with the Tibetan Refugee Camp at Chandragiri, some 35 miles away. Christians are not allowed into the camp so that evangelism there is impossible, but now that the Tibetan mothers are coming to the hospital for confinement, new opportunities are given for preaching the Gospel.

DIPTIPUR

Perhaps the most striking progress has been made in the Community Health Project, which has not been dependent on patients' financial state upon their coming to hospital. After village surveys and meetings, eleven villages were chosen for the Project and eleven village level health workers were appointed and given some basic training, then they returned to their villages to commence field work whilst continuing in service training in Diptipur once a week.

Miss M. Banarjee, a staff nurse, has taken over most of the responsibilities in training and field visits, and the enthusiasm of the village level workers has been remarkable, as has been their ability to understand what is being taught

to them; the practical results are being seen in the improved health of village children and pregnant women and in the fact that people are more health conscious.

SERKAWN

Living as we do in this country with all the sophisticated facilities of modern medicine it is difficult for us to envisage, for example, what it must be like not to have available suitable blood for transfusion in desperately ill patients, but in a letter during the year Joan Smith wrote that she had, for the first time, seen a blood transfusion in the hospital at Serkawn. The blood was donated by members of the patient's family, since there are, of course, no blood banks.

NEPAL

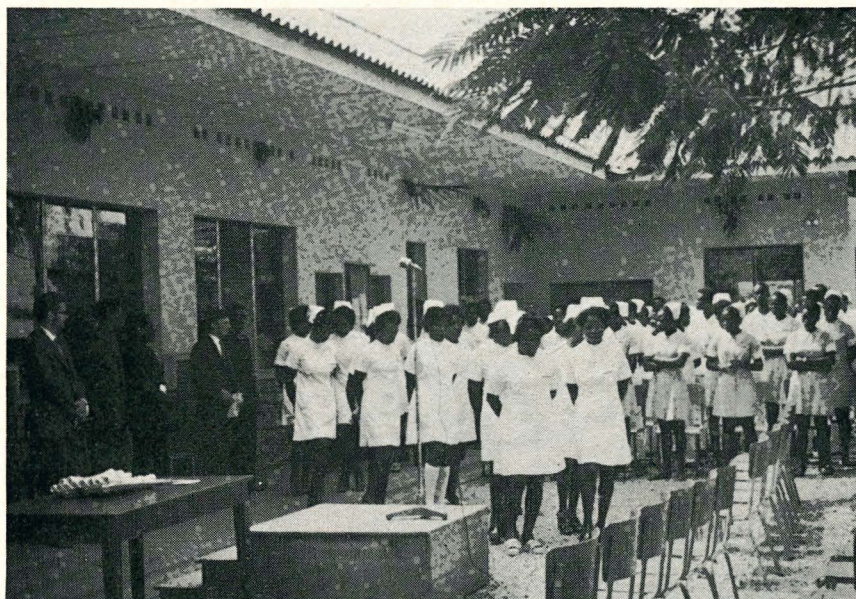
It is pleasant to hear of one place in the world where traffic accidents just do not happen, but when one realizes that it is because Okhaldhunga has no roads then one appreciates that such isolation has its drawbacks. It means that patients may have to walk or be carried for perhaps five days to reach the dispensary and this can have tragic results if the delay is too long. Although the dispensary has been established for a number of years, Anna Weir does not feel that the local people have really become accustomed to western medicine, and for the girls who come from the villages as nurses, the routine of taking temperatures, doing dressings, and keeping everything clean and sterile, is entirely foreign to them, but it is amazing how well they manage these new situations.

CHANDRAGHONA

Side by side with the expression of Christian love and concern through medical and surgical treatment, there is a steady day to day work of the chaplain, Rev. T. K. Sarkar, who moves amongst the throng of folk in out-patients and visits others in hospital. His annual report shows that three-quarters of more than 600 books he has sold are to non-Christians, while there has been free distribution of 108 books, 4,000 tracts and 300 booklets to non-Christians.

(continued on page 159)

The Graduation Ceremony is about to begin, at Kimpese, Zaire



The day that makes it all worthwhile

Betty Gill reports from Kimpese

June 24th was a cold morning in the dry season. It was a holiday for nearly everybody at the Institut Technique Medical (Nurses' Training School) of the hospital at Kimpese, Lower Zaire, but not for the students of the 4th year nursing, nor for the members of the Oral jury. This was the dreaded, yet long awaited final hurdle for the students; behind them four years of hard work in hospital and classroom, and many exams and tests; before them, hopefully, the coveted diploma at humanities level. Between them and that success lay the Jury, long talked about, now about to begin.

They began to appear in ones and twos on the grassy slopes fronting the school as early as 6.45 a.m. furnished with cardigans, sweaters and scarves against the weather, and clutching large files of notes against defeat! Into these they buried their heads in that frantic last minute cramming which is a feature of student life here, hoping no doubt that the information their eyes lighted on would be just the thing they were asked for. As they sat there shivering partly from

cold and partly in apprehension of what lay ahead of them, the Jury assembled; three groups of two, plus the President, a Zairian doctor appointed by the State, and the names began to be called.

No failures

A long day of questions and answers had begun, ending some ten hours later when the twenty-fifth student emerged from her third session of the questions. The exams were over for another year. The hospital (I.M.E.) has been training people in various ways for many years and this was the 22nd such occasion. However, much progress has been made over the years and however often courses have changed or been upgraded to meet current needs, there are many people working in health fields all over Zaire today who look back in gratitude for their training and are proud to be known as Anciens Elèves (old scholars).

The set of 1976 were no exception. They were eager to know the results of the Orals and Writtens, to find out whether they had passed or failed, so at 8 p.m. the same evening they and many other students and staff gathered outside the School Auditorium to hear what is known as the Grand Proclamation from the lips of the President of the Jury. He was very happy to

announce that there were no failures and that all twenty-five of them could look forward to receiving their Diplomas the following week. Then I.M.E. erupted in shrieks of joy and delight, there were handshakings, backslappings, embracings, leapings in the air and even rollings on the grass in relief and ecstasy. At times like these it is good to be with people who are so uninhibited at displaying their joy, though with more restraint, we rejoiced with them in true Biblical fashion.

Graduation uniforms

I.T.M.K. (Nurses' Training School), July 2nd, the school en fête for the graduation and prize giving ceremony.

By the time the honoured guests had taken their places, the sun was shining on the proceedings and, although it began later than was scheduled, it went off without a hitch. The leaving students were preceded in by those of other years, and then, finally, the great moment arrived and slowly and proudly they wended their way towards the places of honour awaiting them, doing their own little one step forwards, two steps backwards routine, and all looking extremely smart in the glory of their white uniforms made specially for the occasion.

The long grind

The elaborate coiffures of the girl students (14 of them to 11 boys) made it very difficult to recognize who was who, but finally the disguises were penetrated and, rising in their honour as they filed into their places, we knew there were no intruders among them, trying to sneak away with the coveted awards, though it is a fact that we receive forgeries of our diplomas from time to time, sent to us by people anxious to know if the holder really did train at I.M.E. All too soon, considering all the work that led up to this moment, surely a high-light in the lives of these youngsters, most of them only 22 years old, the ceremony was over, the refreshments disposed of and all was quiet on the school front.

There was nothing exciting about the behind the scenes chores of finishing off bulletins, or collecting in books and uniforms, yet even these tasks are necessary for the smooth running of a Nursing School. It is a challenging and sometimes satisfying thing to be privileged to play a small part in the training and character forming of young Zairians, and Angolans, and to see some fruit for our labours in July each year, but the day to day grind brings many problems and frustrations.

Every day isn't prizegiving. It is during the



A group who are glad it is all over!

year that we are so grateful for all the prayer and friendship which help to support and sustain us as we offer this service to God for Zaire and for His church in this country.

Students come to us from many parts of Zaire, most of them having had some church connection or backing, but not all of them are Christians. It has been, therefore, a particular joy to have in this group of twenty-five so many who are really followers of the Lord, and who are committing to Him their daily walk. Some were Christians when they came, others have come to know the Lord at some of the Scripture

Union camps held here from time to time and they are open in their work and witness, taking part in the activities of the church.

We crave for them a continued dedication as they now leave behind them the rather protected life of students and go out into the world to practice the healing art. We pray that the touch of the master's hand may be on their lives and that He may be seen in the service they offer. "Christ has no hands but our hands to do His work today." May their hands truly work for Him as they reach out to the needy thousands of sick people. For such as these Zaire waits.

The first for eleven years

About 1,000 miles from Kimpese, lies Yakusu. It is in the Upper River Region of Zaire and the hospital there has taken a long while to recover from the effects of the 1964 rebellion. For many years there was no doctor and no nurses were trained. However, after a lapse of eleven years, a group of nurses completed their training and Doreen West reports on this important event.

AT the hospital the day began as usual at 7 a.m. with a prayer, the national anthem and the hoisting of the Zairian flag. In the Maternity Ward there was special joy because a woman whom we had thought might need an operation had just given birth to a lusty baby and another was about to have her baby.

There was a special thanksgiving service in the church at 9 a.m. and the "Proclamation" took place immediately after this. The attendance at the beginning of the service was poor, more people came trickling in all the time until there were several hundred there. The "Proclamation" is something like an abbreviated Speech Day at home but excitement runs very high as no one knows who has come top, nor who will get a prize. Those who had failed had been told beforehand though.

Six young male nurses had passed all fifteen subjects and are now qualified. There had been keen competition for the top place with only 0.1% separating the first two students. It is hard

to be a nursing student here. Each week they have roughly 18 hours of theory and 18 hours of practical experience in the wards and departments of the hospital. All live in, but no meals are provided so they also have to buy, prepare and cook their own food. Most of them also grow a few vegetables. No training allowance, on the contrary, there are school fees to pay but they do receive duplicated notes of most courses and have the use of one or two small textbooks each.

A library? Yes, we are quite proud that we have a library with three sections; professional, religious and general. All the books fit into one modest tin trunk! Study facilities? Two 60 watt bulbs in a classroom for two-and-a-half hours each evening. Recreation? Half the members of the church choir are our students. You can always swim in the River Zaire. There are volley ball games every week and football most weeks too.

Volley ball figured in our celebration. After the prize giving was over all the students went off to analyse their marks and compare notes. About 4 p.m. when the sun was less fierce there was a staff v students volley ball marathon and then we all sat around on benches drinking sweet tea out of tin mugs, munching doughnuts, chatting and relaxing. One nice touch was that the students filled up cups and mugs of quite a few patients as well as their own.

Then we ended our day of celebrations as we had begun it, with a prayer. Some of us are Christians, some make no profession of faith, but all joined in the final "Amen".

ENLISTED IN THIS SERVICE

(continued from page 155)

YAKUSU

Dr. Smith had the task of reorganizing the surgical work after a lapse of ten years, but this was not just a question of "doing operations", but it meant that a surgical team had to be trained to work smoothly together! Eventually there were two regular operation days weekly and it was possible to do major operations of considerable complexity. The formation of such a surgical team will be of great value for Dr. Russell as he succeeds to this work.

PIMU

The public health work has also been hampered because of lack of adequate funds for fuel for the Land Rover, but nevertheless as far as possible eighteen centres are visited monthly when a total of some 1,100 infants and 200 mothers are seen.

Even the nursing school has been affected by the economic position and a number of students, successful at the entrance exam, were unable to afford the fees; incidentally 179 candidates presented themselves at the examination and there were only 19 places! Some of the students spend some time in practical work at Upoto Dispensary with Jill Sillitoe who, in addition, has the medical care of the secondary school children.

KIMPESE

Gwen Hunter in the Pharmacy Department has had to deal with the problem of drug shortages and one of the measures taken to economize has been to keep a strict control on drugs used in the wards, and although this means new and sometimes tedious routine it does have the welcome and unusual result that the pharmacists visit the wards and have more personal contact with the patients.

HOME

"Cost effectiveness" is a phrase dearly loved by those who work in the administration of the National Health Service, but such a phrase cannot really be used in assessing medical missionary work. We can count the cost in terms of money but none can estimate the cost in terms of service rendered by national and missionary staff working devotedly in hospitals and clinics. Nor can we estimate the effectiveness—for results are rarely immediate—they can never really be assessed by statistics and in fact results may never be known. It is sufficient, therefore, that we go forward in faith knowing that we have been enlisted in this service of reconciliation and, in the words of the Apostle Paul in this same letter to the Church at Corinth—

"Sharing in God's work, we urge this appeal upon you: you have received the grace of God; do not let it go for nothing"

(2 Corinthians 6: 1, N.E.B.).

Missionary Record

Arrivals

- 9 July. Miss C. Farrer from Pimu, Zaire.
Rev. A. G. and Mrs. Lewis and family from Dinajpur, Bangladesh.
10 July Miss V. A. Green and Miss H. M. Hopkins from Ngombe Lutete, Zaire.
16 July Rev. D. W. F. Jelleymann and Paul from U.C.T.W.I. Kingston, Jamaica.
24 July Miss R. Murley from Pimu, Zaire.
29 July Miss J. Brown from Kathmandu, Nepal.
3 August Mr. J. G. Davies from Chandraghona, Bangladesh.
4 August Mr. and Mrs. R. J. Saunders and family from São Paulo, Brazil.

Departures

- 20 July Miss B. Earl for Pimu and Miss Hitchings for Tondo, Zaire.
27 July Miss M. Bishop for Yakusu, Miss P. Spratt and Mr. J. Ottaway for Kinshasa, and Miss F. Morgan for Tondo, Zaire.
Miss A. Matthias for Kathmandu, Nepal.

- 5 August Rev. D. W. and Mrs. Doonan and family for São Paulo, Brazil.

Death

- 1 August In a Worthing nursing home, Miss Marguerite Leah Muriel Bion, aged 94 (Monghyr, North India 1904-1932).

Marriage

- 31 July In Brazil, Rev. David Grainger, of Campo Mourao, to Miss Elidia Constantina, of Maringa.

Acknowledgements

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address.

(10th July-5th August, 1976)

General Work: Anon: £1.00; Anon: £5.00;
Anon: £6.00.

Medical Work: Anon: £5.00; Anon: (Prove Me) £5.00; Anon: £1.25.

Nurses Tondo Project: Anon: £25.00;
Anon: £5.30.

Chandraghona Appeal: Anon: £10.00.

Relief Work: Anon: £1.25; Anon: (Edin.) £5.00.

World Poverty: Anon: £2.00.

LEGACIES

	£
Annie Davis	1,671.02
Mr. C. Hitchins	50.00
Mr. F. Illingworth	249.49
Mr. H. D. James	95.51
Miss L. G. Kirby	50.00
Miss E. Lawrenson	241.00
Susanna Lee	12,172.96
Mr. A. S. MacLean's Trust	2,306.74
Miss L. A. Maycock	302.38
W. E. F. Palmer	4,000.00
Percival White Trust	433.52

B.M.S. PRAYER GUIDE for 1977

Weekly notes on areas overseas—Daily prayer topics—Maps—to help you place those whom you support.

This Prayer Guide is a necessary tool for all who are interested in B.M.S. work overseas.

Buy it for your own use.

See there is a copy in the pulpit,
for use at Sunday Service.

Give it as a Christmas present.

Price 25p

(P.O./cheque with order please)

Obtainable from: **B.M.S., 93 Gloucester Place,
London, W1H 4AA**

COMMUNION SERVICE

INDIVIDUAL COMMUNION
CUP TRAYS & ACCESSORIES

Please write for illustrated list and literature

A. EDWARD JONES LTD.

CHURCH SILVERSMITHS

&

CRAFTSMEN IN METAL

(Incorporating Townshends Ltd.)

The originators of the Individual Communion Cup
in Great Britain

**Dept. M.H. St. Dunstan Works
Pemberton Street, Warstone Lane
Birmingham B18 6NY**

Established 1902

Telephone 021-236 3762

A CHRISTMAS PRESENT FOR A FRIEND

If one of your friends does not take the *Missionary Herald* make sure he/she obtains a copy regularly in 1977 by sending this form, now, to:

**B.M.S., 93 Gloucester Place, London,
W1H 4AA.**

Please send the *Missionary Herald* each month in 1977 to:

Name block
Address letters
..... please

I enclose the annual subscription of £1.50.

Name block
Address letters
..... please

Baptist Theological Seminary Library
8003 Rüschlikon, Switzerland

missionary herald

*The monthly magazine of the
Baptist Missionary Society*

November 1976

Price 5p

bms
bms
bms
bms
bms

Non-Conformity In Union

or

"Many Happy Returns
of the Day"

The Revd. G. H. Grose reflects



IT is interesting to reflect on experiences of union in India where the Church of North India is celebrating its sixth birthday this month.

When the question of union first came before us at the New Delhi Free Church a considerable amount of spade work had already been done in the shape of drafts and amended Plans of Union. The point had been reached where it seemed that talk could go on interminably and probably unfruitfully, whereas action was desirable.

The two Free Churches in New Delhi had been "union" in principle and deed since their inception, being intended for all non-conformists and having both the B.M.S. and the Methodist Missionary Society as their Trustees. We had as full members both those baptized as believers and those baptized in infancy and later confirmed. The practice of total immersion as well as the sprinkling of infants were both accepted, though I as a Baptist was never expected to administer infant baptism.

The two forms of Communion were observed. sometimes deacons serving from the Table to the congregation (as is usual in many Baptist Churches) and sometimes people coming forward to kneel at the communion rail in batches of about fifteen at a time, which is the style adopted in most Methodist Churches. Our order of service was free. Our method of church government was by an annually elected group

who served with the minister as a committee which met usually once a month. We were in all respects autonomous as two individual separate little Churches though operating under the general terms of the Trustee Societies which we never found in the least disturbing.

Union meant for us a surrendering of autonomy, a wider door for the entry of members, and a pooling of property; the first of these being for us the most difficult to accept. The basic feeling was that in India the Church ought to be more evidently united and the C.N.I. was one way in which such unity could be meaningfully expressed. It followed, too, that the C.N.I. would be an Indian Church and not a prolonging of Western denominationalism which had had an important role during the preceding century but led to much confusion in an independent nation. There is no basic Indian equivalent for "Baptist", the nearest in the vernacular of which I am aware being "The Dippers", or "Methodists" or "Congregationalists" or "Presbyterians" or "Anglicans". Even the word "Christian" is foreign, the more usual forms being Issais—"those who follow Issa (Jesus)", or Masihis—"those who follow Messiah", and who could desire better than that! The other basic gain would be that the new larger Church would have better resources from which to maintain continuity in the ministry. In the Free Churches we could no longer expect to receive foreign replacements and the future of the pastoral

ministry would be vague. By entering union we would have opened to us resources of possible pastors who could be suggested, considered and, if felt right, requested.

Looking back on these six years, I think on the whole that the decision to enter union was the right one. We have had no unwarranted interference in our local church administration. We continue to worship, baptize, have Communion and be locally governed as before except that money for our Pastors' salaries comes from the Central Fund and the local church pays an assessment to this Central Fund to cover salaries and administrative costs. The Bishop who maintains spiritual oversight of our area (our "Diocese" as we call it) is discerning and helpful and can always be approached for advice and resources. He and the Committees functioning under the Diocesan Council frequently call for our assistance in the holding of investigations, chairing of Committees, selection of applicants for theological training and the framing of new Service Orders, as for example the Service for the Dedication of Children.

Not only Baptists like to do things their own way. One of the big problems our Diocese and the united Church has is that of getting individual churches to realize that what they hold in the way of resources, often in the area of property and finance, should be for the good of the whole Church. To get a local church to accept that it should give enough cash to pay its own minister and do its own fabric repairs is often quite a tussle. To get the same local church to accept that it should give further, should give enough to help cover the salary of some other pastor whose congregation is not giving well or to help a village medical relief programme is even more of a tussle. Property questions particularly distress us, although in nearly every case the property was purchased by other than local funds for the benefit of the local church but in the context of the well being of the whole Church. The tendency to keep income for your local treasury only or to squat in property for the "good" of your own family only is a tendency that dies hard.

Some are seeking the solution to this problem through administrative centralization, their

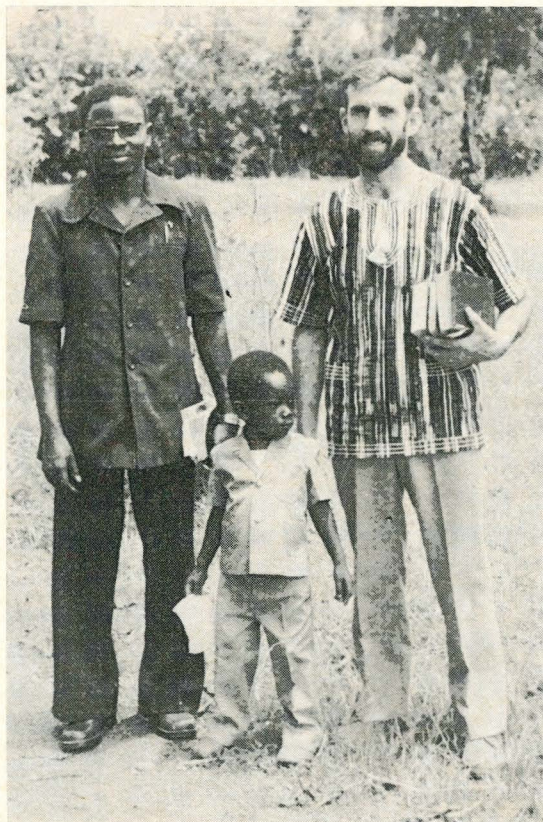
reasoning generally being that the Church must be able to speak and act with one voice and how can it do this without having an identifiable wholeness and unity along with a strong well defined line of authority? The further question has then to be asked—does such authority stem from one person such as a General Secretary, a President, or a Bishop; or from a very small Committee; or from a large representative group with sufficient knowledge, time to spare and spiritual acumen? In Europe and America, Baptists, Methodists, and others have through the centuries experienced such treatment as to indicate that God's Will is sometimes best done irrespective of ecclesiastical authority, that freedom from uniformity brings out the best sort of unity. It is, nevertheless, easy to let such freedom degenerate into self-centred indiscipline and while we nod approvingly at the witness of men like Bunyan and Charles Wesley we remember that "If any one is confident that he is Christ's, let him remind himself that as he is Christ's, so are we" and "Christ loved the Church and gave himself up for her" (2 Corinthians 10: 7, Ephesians 5: 25).

These six years are helping me to realize the weakness in our human nature (as Christians) and the strength that exists in a fellowship that is not confined within denominational barriers. I find that I am working in the same Church as Indian colleagues who are striving hard to equip



Photographs of C.N.I.s 5th Birthday Celebrations in Delhi, India

and run a large new wing to a Christian hospital, who are giving to help educate the children of leprosy patients, who devote part of their vacations to practical participation in religious education, who share their time and talents in devotional Retreats and who care for people in distress. So, although I cannot foresee the future, when I am led in a prayer that brings me into a lively sense of God's presence (even though the person praying may christen his offspring) when I observe the scriptures handled with such care and reverence that I become one in a group that hears the Word of God (even though the person reading may fail to appreciate what I feel strongly about) and when I handle gifts that have been given by people who do so in response to the Holy Spirit's challenge (even though they derive much more pleasure from a Prayer Book Service than I do) then I know the living presence of Christ and feel that I am "on the way". Please pray for the Church of North India and ask God to give us many happy returns of the day.



The Family of Fingers

Working together

Mr. Owen Clark reports

"The family of fingers plays the drum" says the African proverb. All the fingers working together produce an animating rhythm that no one finger can achieve by itself. So the virtues of co-operation are praised.

In the same spirit the Missionary Societies working in Lower Zaire at the turn of the century agreed that the training of Zairian personnel was an objective that they could best attain by co-operation. So there came into being in 1908 the Kimpese Evangelical Training Institute, later to become known as E.P.I. the Pastors' and Teachers' Training School. At first the American Baptists and the B.M.S. later joined by the Swedish S.M.F., and later still by the American C. and M.A., pooled the resources which they agreed upon from year to year in order to train village evangelists, pastors and school teachers.

Train they did, and effectively, for in the four Communities, members of the Church of Christ in Zaire, which are today the living evidence of the labours of those Societies, a large part of the active leadership is provided by men who owe their character to that work of co-operation at Kimpese. In the educational world, too, E.P.I. Kimpese, became synonymous with a good training allied to integrity. Now, over the past few years, the high proportion of secondary school leavers going on to higher education has carried the institution's influence into academic and professional walks of life.

Questionings

Since 1969 several major changes have occurred, including the removal of the theology

Revd. Songo Vangu, General Director of C.E.C.O., his son Bayenda, and Mr. Owen Clark

school to Kinshasa and a change of name to I.P.E. (Evangelical Training Institute), then the cessation of teacher-training, and finally, the take-over of the primary and secondary schools by the State. It was not, therefore, unnatural that within the member Communities the question should begin to be raised as to whether co-operation at Kimpese was still useful or necessary.

After all, the resources of each Community were being strained to the limit. When pastors, teachers, doctors, nurses, builders and other specialist staff are in short supply it is a little difficult for a Community, meeting in its annual assembly for example, to assign staff to a co-operative enterprise. The needs of its own posts and institutions are so pressing, and there is always the hope that the other members will be able to supply the necessary personnel for the joint undertaking. Even more does such thinking apply to financial participation. There is a natural tendency to accord greater priority to work for which one is entirely responsible and less to that for which one is only partly responsible, unless there is a very good reason to do otherwise.

In addition, the major role which Kimpese had played for so long in the training programme of the Communities, was being usurped by other institutions, the Theology School in Kinshasa, itself co-operative, the Faculty of Theology, the Communities own Bible and Theology Schools, and the network of secondary schools and training colleges which had sprung up during the previous decade. No longer unique, Kimpese had become one amongst many, in itself an indication of progress, but what then of its future?

Symbolic unity

It must be recognized that equally there were good reasons for not drawing conclusions too hastily. An institution built up by combined interests over a period of more than sixty years represented a considerable investment, by no means to be dismissed lightly. In addition, in order to support a large student population, including families, an extensive concession of good, fertile land had been acquired over the years. Furthermore, Kimpese was strategically situated in Lower Zaire, a little more than half-way down the good road which runs from

Kinshasa to the port of Matadi. As roads branch off nearby towards the Zaire river to the north and the fertile, populous Manianga beyond, and towards the Angolan frontier to the south, it was a veritable cross-roads and half-way house. Not least, Kimpese was of considerable symbolic importance to the whole Protestant cause in Zaire, not only as a training centre of wide renown, but equally as a tangible demonstration of unity in diversity, that elusive unity in Christ which the Gospel promises.

There would have to be very good cause for abandoning a venture which has been abundantly blessed of God over so many years.

Not without a good deal of heart-searching, therefore, and pocket-searching too, the participating Communities re-affirmed their intention to stay together at Kimpese. They mapped out new areas of service to explore under the leadership of Rev. Songo Vangu, a young theology graduate, and gave the institution a new name which, it was hoped, would outlast all future changes, the Centre Evangélique de Co-opération (Protestant Centre of Co-operation) abbreviated to C.E.C.O.

Pioneering anew

Of course, the traditional roles have not been entirely abandoned. In June of this year twelve men completed their four year Bible School training, five of them from our own Community, the C.B.F.Z. (Baptist Community of the River Zaire). Four of these have been assigned to evangelization in rural areas, and one, Ludembo, to start a new work in the town of Bandundu in the Middle River.

Evangelistic outreach around Kimpese, too, is maintained by Pastor Dioko with the help of all committed members of the community. Now that young people are receiving a purely secular education, the witness of missionary school teachers like Pat Woolhouse is an integral part of that outreach.

However, a new domain which is now being pioneered as far as Zaire is concerned is that of Theological Education by Extension. Vernon Stanley, of the American Baptists, has been travelling fortnightly by road and air, with the help of the Missionary Aviation Fellowship, to Mbanza-Ngungu, Matadi, Songololo, Lukinga

Farewell to Tata Kiunda (in dark suit, centre). He had given 40 years service to C.E.C.O., being responsible for gardens and forests



and other centres to teach theological subjects to laymen and church workers who are prepared to study them at home between classes. It is planned to draw others into the teaching programme, to open new centres and to increase the number of students from its present modest thirty or so. Also we hope to have direct B.M.S. involvement in the person of Derrick Nearn.

Another pioneering experiment has been the attempt to make use of existing facilities to provide hospitality as a conference centre for visiting groups. Making allowances for the non purpose built nature of the accommodation, and for the inevitable hazards to be faced, unexpected electricity cuts, failure of the water supply at the wrong moment, the difficulty of obtaining regular food supplies, the increasing incidence of theft and the lack of adequately trained staff, nonetheless the number and variety of groups availing themselves of the centre has indicated that a need is being met. Community assemblies, literature committees, pastoral and missionary retreats, young people's camps, touristic visits (American Baptists), church synods and councils, have brought a great variety of visitors to Kimpese.

Returning from furlough for a second term, B.M.S. missionary Jon Spiller will again be

lending professional skill to the improvement of facilities and the training of Zairian personnel.

Agricultural revival

Of necessity, right from the beginning, agriculture at the personal level had been a regular feature of student life at Kimpese, until the tradition was broken on the eve of Independence. In the early nineteen-sixties a fresh approach was heralded by the arrival of Ian Pitkethly, a B.M.S. agriculturist, but in 1965 the project which he had launched became C.E.C.O.'s contribution to the creation of a Community and Development Centre (C.E.D.E.C.O.) destined initially to help Angolan refugees. Widespread illicit cultivation on the concession, however, effectively prevented C.E.D.E.C.O. from exploiting some of the most fertile land.

Several years later, after a long series of court battles over the use of the land, and with C.E.D.E.C.O. no longer fulfilling its early promise, B.M.S. again designated Ian Pitkethly to C.E.C.O. to re-start an agricultural project, the timely gift of a tractor and accessories from the British government providing the basic tools for the job. Within a year great strides had been made, when the Pitkethlys were suddenly obliged to return home for health reasons, and

short-term volunteer Keith Hallam found himself maintaining the momentum of this agricultural revival. Chicken and egg production, with the cultivation of maize and soya as foodstuffs, new plantations of citrus fruit and pineapples, and vegetable gardening during the dry season have provided a good basis to the project.

Logistic support from Operation Agri has been invaluable and the arrival of another volunteer, Jean Flowers, will ensure the continuity of the programme. A long term agriculturist is needed, however, so that training in practical agriculture may be given to the men in the Bible School as well as to other potential animators from rural districts.

Hard realities

Activities such as those described, as well as the expansion of the bookshop to supply churches and schools over a wide area, cannot be undertaken without, on the one hand, capital investment, and on the other, a regular income to cover running costs. On this score, C.E.C.O's present phase of development is an experiment of a different nature, that of transition from outside support to self-sufficiency.

Capital investment as such can no longer be expected from the Missionary Societies except in the form of the government paid salaries of missionary school-teachers. Only the medical work currently qualifies for government help, in the form of a once yearly payment to cover salaries. Of themselves, the member Communities do not have the resources to make more than a token contribution, though the institution has no other constituency. Charitable organizations of an international nature are in general more interested in dramatic, short-term projects than the humdrum routine of a long established work. Such are the hard realities of the present situation.

A serious attempt has to be made, therefore, to discover whether, by making all due economies, past and present investments in the form of houses, land, vehicles and equipment can be made to produce sufficient income to cover all costs. Although the experiment is under way, no one yet knows the outcome, which may have significance for other places too.

In passing we may note that, as the salaries of personnel represent the highest single running expense, by providing personnel whose keep is found, the Missionary Societies are still making a major contribution to the viability of much church activity at this stage of its development. Any sudden or premature change of policy in this regard could only deal a death blow to certain work which, given time, the indigenous church may well be able to support completely.

Responsible stewardship

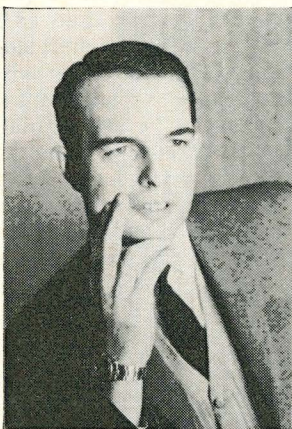
Perhaps enough has been said to show that C.E.C.O's role and significance have changed appreciably in less than a decade. Future changes, for better or for worse, are impossible to forecast, but many who have discerned the hand of God using this co-operative centre as an instrument of His purpose in Zaire up until now are willing to believe that it can yet be used to accomplish much. In any case, responsible stewardship requires that those who have inherited its legacy of the past should put it to the best possible use at the present time.

A rhythmic drum beat soon sets feet tapping. An African it invites to dance. May the "*family of fingers playing the drum*" at Kimpese continue to call His servants to dance before the Lord in worship, in witness and in service.

**TWO DOCTORS are needed
to staff the Bolobo Hospital,
Zaire.**

**Is God calling you to this
work?**

**Please make this a matter for
prayer.**



David Sorrill
writes about

Inter-Mission Co-operation in Bangladesh

MY wife, Joyce, and I moved to Chittagong in January 1974, and from the time we arrived we very often met missionaries in Chittagong, the main port of Bangladesh, who were there to clear shipments. Many of them were new to the country and this was their first taste of "usual formalities" with the customs department, and the Import/Export Department. Some seemed dazed by their experiences and had difficulty putting into words how they felt. More than a few would say that first experience in Chittagong docks had marked them for life!

Even before we moved to Chittagong we were aware that much time and energy were being lost by practically every missionary, who had a shipment in the port, having to travel all the way to Chittagong to clear their goods. Not only time

and energy were being lost but also all the experience and knowledge of procedure etc., learned by those who had gone before. Missionaries in the main were acting independently of one another to great disadvantage.

We felt that, besides my duties for the B.M.S. as Personnel Secretary in Bangladesh, the Lord was leading us to do something about this state of affairs. We therefore started our General Assistance Programme (G.A.P.) by which we offer assistance in Chittagong to all Christian individuals and organizations working in Bangladesh. Christian relief agencies funded the renovation and development of the old Baptist Mission and compound, providing more guest accommodation, offices and a large warehouse. In the last twelve months we have supervised the clearing by an agent of more than one hundred shipments, and also arranged the forwarding, besides responding to many other miscellaneous requests for help.

From the beginning, G.A.P. has been a focal point, if a small one, for the twenty or so missionary societies working in Bangladesh. G.A.P. is not an intermission undertaking, and we have never seen it as one. We were, and are, just B.M.S. missionaries stationed in Chittagong assisting others, and thereby trying to contribute to the total programme of Christian witness and service in Bangladesh.

However, within a year of starting G.A.P., and due mainly to a call for greater co-operation at the annual Dacca Convention, the first business meeting of representatives from all the Protestant missionary societies to be held since Bangladesh became a country, was called in Dacca, the capital. The suggestion before the meeting was strictly administrative—that an Inter-Mission Business Office (I.M.B.O.) be set up in Dacca to deal with the multifarious routine matters arising from the presence of foreign missionaries in the country, e.g., visas, and to provide other miscellaneous assistance as possible. In a nutshell to set up in Dacca on a full time basis what we are doing with G.A.P. in Chittagong on a part time basis.

The overwhelming mind of the meeting was that the office should be established as soon as possible, and some were ready to put up funds there and then. But the whole thing stumbled over *who* was to establish and take charge of the

office. The person appointed would have to be someone with long experience in the country, have fluent Bengali, and a gift for administration and maintaining good relationships with the government offices. In other words just the sort of person who is very valuable to his own society and who, due to the shortage of personnel, cannot be spared to do work on behalf of other societies.

It was evident that there are still a good number of societies who think of missionaries as being only evangelists. Unlike B.M.S. they do not consider that the mission the Lord gives to those He calls for overseas missionary service may be to be evangelists in the field of teaching or agriculture, administration or technical work. Consequently as each representative was asked whether there was any possibility of his society sending out an administrator to start the office, some said their society only sent out evangelists!

Others explained that although they were at the meeting as their mission's representative, in fact their society was now only a supporting body for the national church body which had resulted from their work over many years, and that all decisions concerning the work of the missionaries and their society's involvement in Bangladesh rested with the national church. (B.M.S. is such a one as this. The Bangladesh Baptist Sangha (Union) being the national church body resulting from B.M.S. work).

Some said they were limited in what they could offer officially i.e., in the name of their society, but were willing to co-operate unofficially. Often it seems that missionaries, serving at the local level, are so aware of the tremendous needs and

opportunities in their area of work and the very few persons involved in that work, that they happily look to one another for help and assistance across all the traditional lines that divide them. The pressure is on, the needs are waiting to be met and the long awaited opportunity presents itself. There is little time to be concerned with what, in the face of the all dominant eastern religions, appear to be only minor differences in belief and faith.

From this recent attempt at very limited intermission co-operation it is possible to identify some of the advantages to be gained from co-operation, and some of the problems which are preventing that co-operation.

Advantages in most cases are obvious. Each of the missionary societies need some sort of administrative arrangement, even the ones with structures whereby their missionaries raise their own support directly from the churches in their home country. Someone in each society needs to be concerned with relationships with government, visas, imports, tickets, income tax, language study arrangements, housing equipment, vehicles, planning, etc. The establishment of an I.M.B.O. in Dacca would result in much saved time and energy. Any missionary could forward his needs to the office, which would know of the best way of meeting those needs. Missionaries who usually have to travel a great deal anyway would spend far more time in their local situations doing the work they went to Bangladesh to do.

Another service such an office would offer would be the collection and circulation of information, particularly details of the frequently changing policy, regulations and procedures of the different Ministries of the government of Bangladesh. For instance the directives which flow from the Health Ministry as the government tries to come to terms with the massive health problems of the world's most densely populated country, often affect some aspect of the work in mission hospitals. For those groups operating hospitals and clinics to be kept informed of the latest developments, whether government directives or news that such-and-such a vaccine is now available, would be an invaluable service.

The tentative groping towards co-operation on the business level, with all the advantages that would bring, goes on. There are problems even

Have you accountancy and administrative ability?

Such a Christian is urgently needed at Chandraghona hospital.

Apply to: The Personnel Secretary

with this seemingly straightforward possibility, but they bear no comparison to the enormous problems obstructing co-operation on a deeper level concerning the work that the societies are in Bangladesh to do.

Each society operating overseas generally represents the views, doctrinal stance and emphasis of their sending/supporting churches, as might be expected. Not only because they have a moral obligation to do so, but because there are those involved in overseas missions who tend to hold "definite views", and one of the reasons they are in overseas work is because they want very much to pass on their understanding of the nature of things to others, whom they hope will become Christians with their particular understanding. Missionaries have brought with them the divisions found amongst Christians in their home countries. All the lines drawn across the Christian community in Britain can be seen in Bangladesh — Evangelical/Non Evangelical, Conservative/Liberal, Pentecostal/Non Pentecostal, etc.

At the beginning of this century missionary societies entered into "Comity Agreements". Certain areas were allocated to one society while other areas were allocated to another. In this way there was no "competition" and the societies got on with their own work in their own areas. This happened in Bangladesh. Recently a number of societies have entered Bangladesh for the first time to start up their own work. In some places societies who had been working for generations in a certain area under comity find a new group intruding, with perhaps a different theological emphasis.

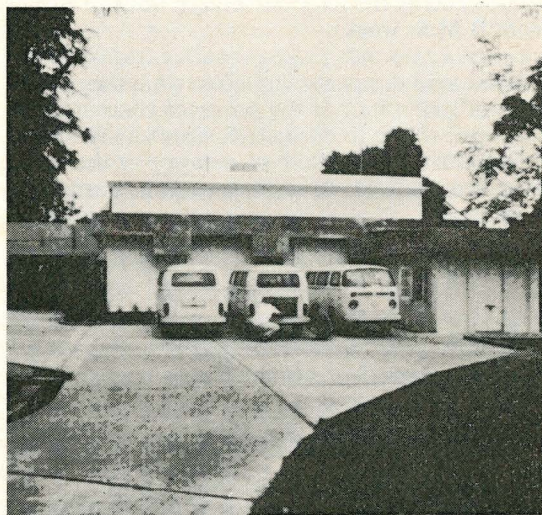
On the face of it a new get-together of all the missionary societies/national church bodies would seem to be the answer, but even if all could be persuaded to attend it is highly improbable that any agreement could be reached.

Almost all the societies working in Bangladesh and the associated national church bodies are critically short of personnel. The advantages of co-operation, even if it were only along denominational lines, e.g., the five Baptist Missionary Societies and the three Baptist Unions, or doctrinal, e.g. all the Pentecostal groups, would be enormous. The combined resources of just a few groups could make a real impact on a given area.

A recent development affecting B.M.S. in Bangladesh has been the agreement reached between the Liebenzeller Mission of Germany and the Bangladesh Baptist Sangha, for Liebenzeller to work with the Sangha on exactly the same basis as the B.M.S. This means that quite suddenly the resources of another society have been added to those of B.M.S. and Sangha, and already this is showing with the establishment and staffing of rural clinic/evangelism projects, particularly in the areas of recent rapid church growth.

Christian missionaries have been working in Bangladesh since William Carey started to build his house in the Sunderbans in January 1794. The Christian groups have made various attempts since then to co-operate, but the problems against it seem to grow all the time. So does the population of Bangladesh, now 82 million persons, of whom perhaps 81 million, Muslims, Hindus, and Buddhists have never heard the Gospel.

Please pray that the Lord will show the way forward very clearly to those involved in bringing about co-operation between missionary societies/national church bodies at the national and international levels.



Mini buses cleared through the port for American Southern Baptist Convention. Outside David Sorrill's house, Chittagong.

The Revd. David Jelleyman
speaks of co-operation at

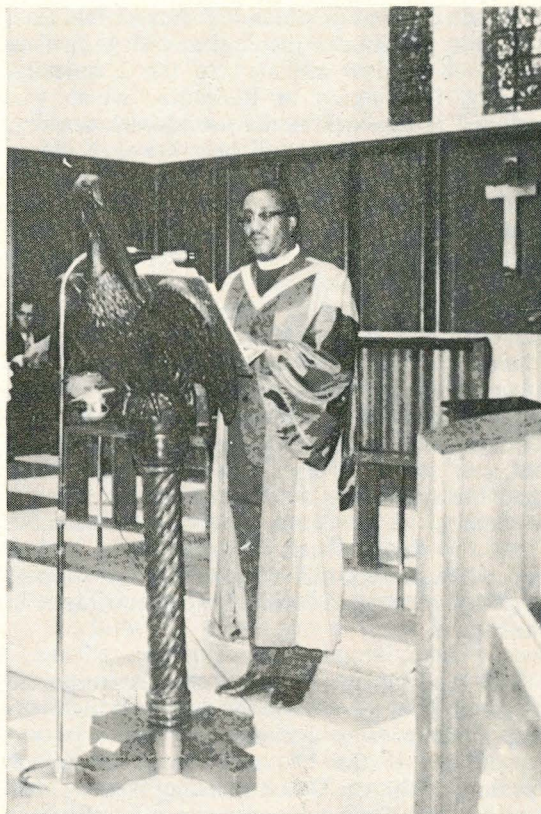
The United Theological College of the West Indies

PHILATELISTS will have noticed with interest that last year Jamaica issued commemorative stamps, marking the twenty-fifth anniversary of the ceremonial opening of the University of the West Indies.

The importance of the event is matched by the magnificent setting of the Jamaican campus whose spacious grounds of park-like character are overlooked by the majestic range of the Port Royal mountains. Into their institutional and geographical situation has entered a body of more restricted reference, but which to church people throughout the Caribbean is of the utmost significance. That body is the United Theological College of the West Indies which owes its siting to interested members of the University and its origins to Christians both within and beyond the region.

The foundation stones of the College buildings were laid on the 27 April, 1966. Twelve months later, after hindrances and interruptions, construction was sufficiently far advanced for staff and students to take up residence. For two terms most of them had been living in the denominational colleges out of which the new institution had been formed.

These are three in number, the Union Theological Seminary of Jamaica, which came into operation in 1955, St. Peter's and Calabar. The Union Theological Seminary was a product at an earlier stage of the movement which subsequently brought into being the present United College, the Seminary coming into being by the fusion of St. Colme's and Caenwood, the previous Presbyterian and Methodist colleges. St. Peter's was the Anglican theological college and Calabar, as Baptists hardly need reminding, was the Baptist college.



**Dr. H. Russell giving the
Valedictory report of the U.T.C.W.I.**

Founded in 1843, Calabar was already well into its second century when the present United College was formed. Its inclusion in the present College gives this relatively new institution a rooting in a formative epoch of Caribbean history, the period immediately following the abolition of slavery. The origins of Calabar lie in the very struggle for emancipation, William Knibb being one of its chief architects. In view of the location of the present Theological College, it is noteworthy that Knibb's missionary colleague, James Phillippo, had advocated the creation of a local university. The ten year old college is therefore no upstart. Product as it is of a pioneering movement in education in the West Indies, which goes back before the middle of the nineteenth century, it may in some sense be regarded as a parent of the University into whose life it has now been drawn.

This is an honour which it shares with at least one other Caribbean theological college, which, like itself is now affiliated to the University, namely, Codrington in Barbados, which was founded as far back as the seventeenth century, though not specifically for the study of theology. Similar to the relationship which the college thus enjoys with Codrington is that which exists at a similar level with two Roman Catholic seminaries, one in Jamaica and the other in Trinidad.

Although located in Kingston, Jamaica, the College, like the University, is a Caribbean institution. While the University, however, has a campus in Barbados and another in Trinidad, as well as the one in Jamaica, the members of the College are to be found all together in one place, but, just as the College is in effect much older than the University, so its membership is much broader in its approach. The University draws from the English speaking Caribbean and is dependent for its maintenance on the support of governments and former British territories in the region.

The College, which serves and is supported by the churches, has included within its membership students from a number of territories not represented in the University such as French speaking Haiti, the Dutch speaking Netherlands, Antilles and Surinam and quite a few Spanish speaking Central American republics. It covers an area from the Bahamas in the north to Guyana and Surinam in the south, from Barbados in the east to Honduras and Belize in the west. Applications are now being received from Nigeria, Ghana and Malawi on the African continent and during the past year there were two students from the United States. Under an exchange scheme with a college in Ontario, one Jamaican student has already spent a year in Canada.

Students from non-English speaking territories need a basic competence in English, as all the teaching is in that language, and the University requires that examinations be written in English, but such students have some opportunity for using their own first language in College. One member of staff for example, is Dutch, with a long period of service in Surinam. The College shares the growing awareness, in the English speaking Caribbean, of the need in academic circles for a basic knowledge of one or other of the European tongues in use in that region and

of the importance of including theological works in these languages in the library.

An Educational Institution

The College is dedicated to the study of theology in a Caribbean context. Provision exists for a comprehensive course leading to the Degree of Bachelor of Arts in Theology of the University of the West Indies, in relation to which the College staff functions as the Department of Theology within the Faculty of Arts and General Studies. For the Degree, passes in fourteen subjects are required, in which courses in the Biblical area, including work in the Biblical languages, Church History, Systematic Theology, with which is associated Philosophy of Religion and Comparative Religion, and what are classified as Practical and Pastoral Studies, must all figure. Caribbean studies are prescribed by the University and some other courses taught at the University, notably in Sociology, may be included.

The Degree programme extends over three years but the full College course takes four years, the first year being normally devoted to introduction to the different areas of study and, where necessary, to bringing students up to the required standard for admission to the Degree. A Licentiate in Theology is awarded to those who manage successfully nine Degree courses over the three years.

In addition, all theological students must pursue courses in Homiletics, and Field Education, which at present at least are not examinable for Degree and Licentiate purposes, and must take more than the fourteen courses determined by the University for the Degree, for in the intention of the College's governing body and its staff the Degree and the Licentiate are incentives to, and instruments of, theological training rather than its essence. The College awards its own Diploma and Certificate by means of which it expresses its belief that the student has given an adequate response to what the College is able to offer by way of preparation for the ministry.

While continuing to fulfil the purpose of the denominational colleges which exist to equip ministerial candidates for their vocation, the College has opened its doors to others who wish to read Theology, some with a view to teaching of Religious Knowledge in the Schools and the

Teacher Training Colleges, a service of no mean value for the promotion of the Kingdom of God. All students of the College have opportunities for participation in the social, cultural, athletic, and, of course, the religious activities of the University, their membership of which is underlined by the presence of a number of University students in the College itself for whom it serves as a hall of residence.

Such then is the educational environment into which ministerial candidates come on entering the United Theological College.

An Ecumenical Institution

This is not the novelty that its establishment so recently as in 1966 might appear to suggest, inasmuch as a programme of co-operative ministerial training has been in operation within the West Indies from early in the present century. It was on Baptist initiative in 1910 that three years later such an interdenominational enterprise began among what are known in the English tradition as the Free Churches. For many years Baptists, Methodists, and Presbyterians constituted a joint staff, conducting classes in which were found future ministers of each of these Communions, and with the establishment of the Methodist and Presbyterian colleges in Kingston, alongside Calabar, students travelled the com-

paratively short distances from the College to College for lectures in the course of each morning.

The contact was maintained when Calabar in 1952, along with the school to which it has given birth, moved to what were then the outskirts of the city, some three or four miles away. By the time of the setting up of the Union Theological Seminary, other Free Church denominations were represented on the staff, reflecting the variety of the denominational affiliation of the students. Then, with generous assistance from the Theological Education Fund of the World Council of Churches and with the help of expert advice, the process was set in motion which led to the achievement of 1966.

Seven ecclesiastical traditions are blended in the life of the College through the full participation of Anglicans, Baptists, Disciples of Christ, Lutherans, Methodists, Moravians, and Reformed Communions. Each has its representatives on the Board of Governors and the Education Council and tutors from, and nominated by each Communion, constitutes the staff. Only the President is appointed directly by the Board and paid from the College exchequer. The contribution of a Missionary Society may be by way of finance or in terms of personnel. Such personnel is made available at the request of the national church



**Children of the Faculty at
the U.T.C.W.I., Jamaica**

organization and is at its disposal, rendering the service required as part of the local denominational fellowship.

Baptists have two tutors at the College, one supplied and maintained by the Baptist Missionary Society, and the other by the Jamaica Baptist Union. An annual grant from the Baptist Missionary Society to the Jamaica Baptist Union has been designated by the latter as a contribution to the very considerable expense which falls on the denomination as its financial commitment to the College, to which it entrusts the preparation of its candidates for the ministry.

For each Communion there is a staff member who serves as Warden. Women students, as well as relating to their denominational Warden have also a Warden in the Deaconess tutor. Such students are preparing to be deaconesses or to exercise some similar role within the church. Two at least of the participating Communions in the Caribbean now admit women to their ministry.

The Warden's function is both administrative and pastoral. Into his special care is placed each

student of his own denomination, such students being accepted for ministerial training by a committee of their particular denomination, to which they continue to relate for the whole of their College course. Each Warden is responsible for the specific denominational instruction for which the College constitution provides. Thus, within the broadening atmosphere of an ecumenical environment, a balanced preparation is given to ministerial candidates for the exercise of their pastoral calling in the immediate service of the Communion to which their convictions have brought, or hold, them and within the larger fellowship of the Church of Jesus Christ in the variety of its institutional expressions.

An Evangelical Institution

The College exists for the sake of the ministry and the ministry exists for the sake of the Church and the Church exists for the sake of the Gospel. The Gospel is for the world and a significant portion of the world is the Caribbean.

Like many parts of the world today, the Caribbean is a region of newly independent states and young communities. While some



Students in the library of the United Theological College of the West Indies

people may be content simply to adapt the political and economic system which they have inherited to their present needs, others aim at its replacement by an order which holds out for them the promise of a better day. Such an order may in itself be old and tried and even have been found wanting elsewhere by some who originally embraced it with the highest expectations and the greatest enthusiasm, but seen from afar or from just across the sea, it offers the appealing prospect of a juster society and a more satisfying life.

It is the Church's faith, and has been throughout the Christian centuries, that God's new day has already broken upon us with the entry into the world of Jesus Christ and the accomplishment on earth of His redeeming mission. For the present time, as in the past, and in the Caribbean, as in all the world, she is commissioned and empowered to proclaim the Rule of God and to exercise the powers of the age to come. For the fulfilment of this sacred task by His people, God in His sovereign grace, continues to raise up ministers within and for His church, heralds of God and servants of the Word also are to declare His Faith and demonstrate His Love with discernment, daring and devotion.

Over the past ten years an average of eighty or more men and women, from Communions with a long and honourable record of Christian work and witness in the Caribbean, and professing such a vocation, has been found within the walls of the United Theological College of the West Indies, with an entry of somewhere in the nature of twenty every year. To this body has been entrusted by and in the Holy Spirit the dread responsibility and unspeakable privilege of instructing the faith, inspiring its zeal, and nurturing the souls of those so called and seeking to provide them with techniques for the ministry of that Divine Word in the Gospel of God that liveth and abideth for ever.

Remember to get your 1977

B.M.S. Prayer Guide

Price 25p

New Release!

" THIS IS BANGLADESH "

16 mm Sound, Colour Film

Running time: 38 minutes

Shows the positive ongoing work of the
Baptist Missionary Society and local
Baptists together

Book from A.V.A. Department,
93 Gloucester Place,
London, W1H 4AA

For BOOKS

On Baptist history and principles
Denominational booklets
Dedication and baptismal cards
Church membership certificates

Write for full list to:

BAPTIST PUBLICATIONS
4 Southampton Row,
London, WC1B 4AB

Missionary Record

ARRIVALS

- 10 August. Rev. E. J. and Mrs. Westwood and family from Curitiba, Brazil.
25 August. Mr. J. G. W. Oliver and Miss J. Sillitoe from Upoto, Zaire.

DEPARTURES

- 10 August. Mr. M. Sansom for Kinshasa, Zaire.
Rev. H. R. and Mrs. Davies and family for Curitiba, Brazil.
13 August. Mr. A. North for Kinshasa, Zaire.
17 August. Rev. F. S. and Mrs. Vaughan and family for Sao Jose dos Pinhais, Brazil.
22 August. Mr. J. Spiller for C.E.C.O., Kimpese, Zaire.
24 August. Miss P. Grimstone for I.M.E., and Miss J. M. Flowers for C.E.C.O., Kimpese, Zaire.
25 August. Miss C. Farrer for Pimu, Miss H. M. Hopkins for Ngombe Lutete, Mr. C. Sugg for Upoto, and Miss P. Woolhouse for Kimpese, Zaire. Mr. J. G. Davies for Chandraghona, Bangladesh.
29 August. Miss A. German and Miss D. Orford for Kinshasa, Zaire.
30 August. Mrs. D. W. F. Jelleyman and Paul for U.C.T.W.I. Kingston, Jamaica.
1 September. Dr. R. J. and Mrs. Hart and family for Chandraghona, Bangladesh.

DEATH

- 26 July. In Cuttack, India, Rev. Benjamin Pradhan, B.A., D.D. (India Home Missionary, 1925-1965).

BIRTH

- 15 August. In Trinidad, to Rev. D. S. M. and Mrs. Gordon, a daughter.

Acknowledgements

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address.

(6th-31st August, 1976)

General Work: Anon: (For the Kingdom) £13.30; Anon: (R.C.) £100.00; Anon: £10.00; Anon: £2.00; Anon: (Cymro) £22.00; Anon: £25.00.

Medical Work: Anon: £25.00.

World Poverty: Anon: (R.P.) £10.00.

Relief Work: Anon: (M.C.) £50.00.

LEGACIES

	£	p
Mrs. D. Baines	..	206.98
Mr. A. G. Brend	..	500.00
Miss M. Derly	..	25.00
Mr. E. Goodchild	..	380.57
Miss R. D. Hailstone	..	100.00
Mr. C. Heddle	..	25.00
Rev. J. E. Logan	..	100.00
Miss G. M. Northmore	..	5,600.00
Matilda E. Powell	..	10.00
Mrs. J. Stone	..	50.00
Miss M. A. Walding	..	100.00
Miss E. C. Wigner	..	1,000.00

PLEASE PRAY

That a visa may be
obtained for a new
nurse for India.

Baptist Theological Seminary Library
8803 Rüschlikon, Switzerland

missionary herald

*The monthly magazine of the
Baptist Missionary Society*

December 1976

Price 5p

bms
bms
bms
bms
bms



"A MERRY CHRISTMAS TO US ALL"

Comment by **Mr. S. Mudd**
Assistant Overseas Secretary

THE chief trouble with Christmas is that it goes on for so long. We are constantly badgered, bullied and brainwashed into spending money. Everyone asks for it, commerce, charities, churches, children, and carol singers, so that our lives are bound up with getting and spending, and something is felt to be wrong if we do not have a record Christmas. Of course one ought to give. Of course presents are an excellent time-honoured way of celebrating. Of course we ought to give to charities, but somehow the thing has got out of hand, the universal demand on our pockets, the strident demand that we spend more and more, overwhelm the reason for celebrating. Celebrating for the sake of celebrating is a weary business. We need something to celebrate, and here most overseas minority churches can teach us a great deal. For them Christmas celebrations are centred round one thing only—the birth of Christ.

In Bangladesh, for example, it is true Christians buy new clothes at Christmas if they can afford them. Most churches try to have a communal feast, and church buildings are gaudily decorated with colour paper streamers. But this small outlay unhampered by high pressure salesmanship in no sense obscures the central fact of Christmas. The all night singing (done not for money, but for the joy of it), the dancing, the long church services, the visiting of one house after another, is a celebration of the birth of the Saviour of Mankind. The poor celebrate the birth of a homeless baby later to be a refugee and their joy at Christmas is a direct fulfilment of the song of Mary "He has filled the hungry with good things" and, perhaps, in the commercialized over indulgence which for so many in western countries is all that remains of Christmas, we see a further fulfilment "And the rich He has sent empty away". It is easier to celebrate Christmas in Bangladesh than in Britain, but if we can delve below the tinsel, the sugar, the bottles, and find a joy which is independent of commercial accretions, we can then be certain of being at one with those whose celebration is unalloyed. Then we celebrate with them God's incarnation for our sakes, and our joy in that is one.

"NATAL"

Just like home

BOBBLER, tinsel, fairy lights on shining Christmas trees, even snow (artificial, I hasten to add), and all the trappings that go to make Christmas as we know it, are seen in the larger cities in Brazil where, from early December, the stores stay open until late on in the evening to encourage shopping. The Christmas rush as we know it in Glasgow or London is just as hectic in some of the Brazilian cities.

Brazil however spells contrast! Because of its vastness and many and varied cultural patterns, Christmas activities vary from place to place.

Echoes of Europe in the city

Curitiba is the capital city of the State of Paraná and it has a fairly strong European influence. Second generation Germans and Dutch spend Christmas much the same as their fathers did, including the lovely real pine tree with small candles, the Lutheran Christmas services and some lovely tasty German cooking. A late Christmas Eve mass is well attended by the predominant Roman Catholic population, after which many families gather in either the parents', or a relative's home for a "Ceia" or supper. Usually this is a big meal with many different delicious dishes and of course drink is provided.

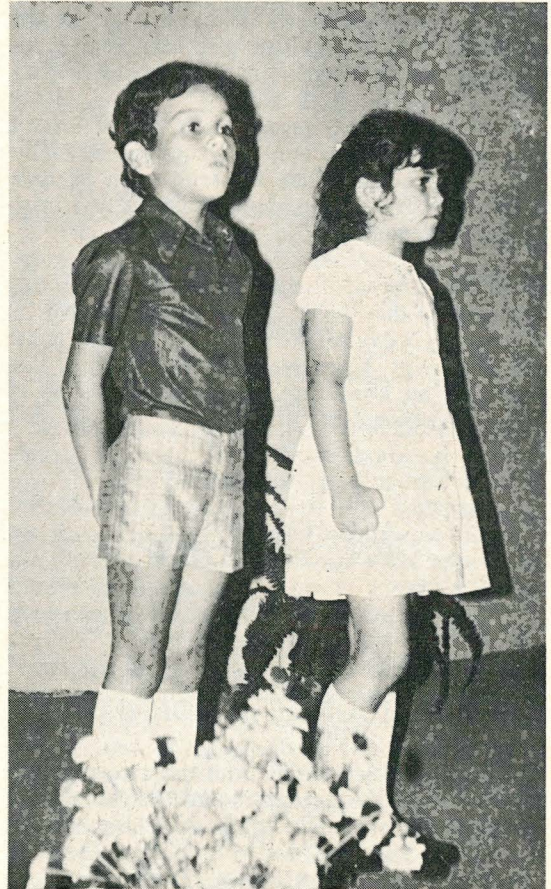
Simplicity in the country

Christmas for people of the interior is quite different. Very much more modest as money is not available and in some areas difficulties are met in buying even the basic necessities. The Christmas dinner may consist of chicken, the usual rice and beans and perhaps as a treat some home made sweet.

No joy for one family

For some, Christmas is no different from any other time of the year, no receiving, no special dinner, no church worship. Such was the case of little Katia and her brothers and sisters. In some ways, Christmas time was worse. It tended to emphasize their poverty, no toys were received, but rather they saw their father come in more drunk than usual (if that were possible!), and a mother who, as well as being unable to cope, seemed to show little affection for them.

Conditions became so bad that a notice was read out over the local radio asking for people who would be willing to take the children . . . the notice was repeated quite a number of times.



Children share in a Christmas service in Brazil

Katia's great gift

Dona Walmura, a wonderful Christian and a member of the Baptist church, who, despite having six children of her own, admittedly some grown up by that time, decided that God wanted her to give a home to one of these children. So Katia came home! She was four years old, very thin, dirty and neglected. Things were not easy to begin with and much patience, love and understanding was required on the part of Dona Walmura and the other members of the family.

Christmas arrived and Katia, for the first time, was in a caring atmosphere. As time passed she was also able to realize that the greatest of all gifts was given to her by God.

Katia is now eight years old and a very bright, intelligent and happy little girl. Last year Katia was one of the "angels" in the Christmas play.

Dona Walmura's home is not one of luxury, at times they have some difficulty financially, but it is a home where the true spirit of love, caring and giving is evident, not only at Christmas but throughout the year.

As the strains of the Christmas Carol ring out again this year, "Love came down at Christmas, Love all lovely, Love Divine, Love was born at Christmas..." remember that many as yet know nothing of this love, or of what Christmas is all about.



THANK GOD FOR THE CHEMIST ROUND THE CORNER

SUE EVANS, writing about the medical work at Tondo, Zaire, reports that the shortage of drugs still exists, and inflation has hit hard in their area. She feels we would find it hard to appreciate that for over twelve months they have lacked Elastoplast which causes some difficulty with the numerous cuts and bruises of the 1,000 school children at Tondo.

Unbelievably too, they have also been without aspirins for four months of this year—and this in a country where there are a lot of fevers due to malaria.

"I mention these points," she says "to give you some insight into the problems that are facing those in Zaire today, and I would ask your prayers especially for the medical work."



MR. SUDHIR SINGH

IS secretary of the Faridpur Baptist Union in Bangladesh. Responsibility was thrust on his shoulders at the early age of 22 when his father died and, as he was the eldest son, the support of a joint family of some 25 or more relatives became his concern. His father had held important responsibilities in the church and most of these, together with social responsibilities, were passed on to Mr Singh. He holds office in both the district union and in the Bangladesh Baptist Sangha (formerly the Baptist Union of Bangladesh) and is a highly respected man of strong Christian zeal.

AN L.P. FOR THE B.M.S.

THE Sutton Baroque Ensemble, which attracted attention when in 1974 it was invited to give a concert at the Glamis Musicale held in Glamis Castle, has published a record of its performances of pieces by composers ranging from William Byrd in the sixteenth century to Cesar Frank in the nineteenth, including a recitative and aria from Handel's cantata, "Nel Dolce del Oblivione", and one of his finest flute sonatas. The performers are Christine Ward (treble recorder and soprano guitar), Catherine Wyatt (descant and treble recorders), Mollie Hanna (soprano), Nigel Perona-Wright (flute and treble and tenor recorders) and Derek Smith (organ, harpsichord, and bass recorder). The recording is good and the standard of performance excellent. Copies of the record can be obtained from Mr. Derek Smith, 4 Hillbroome Road, Sutton, Surrey, at £2.95 each. Profits on the venture will be devoted to the funds of the B.M.S.

Remember to get your 1977

B.M.S. Prayer Guide

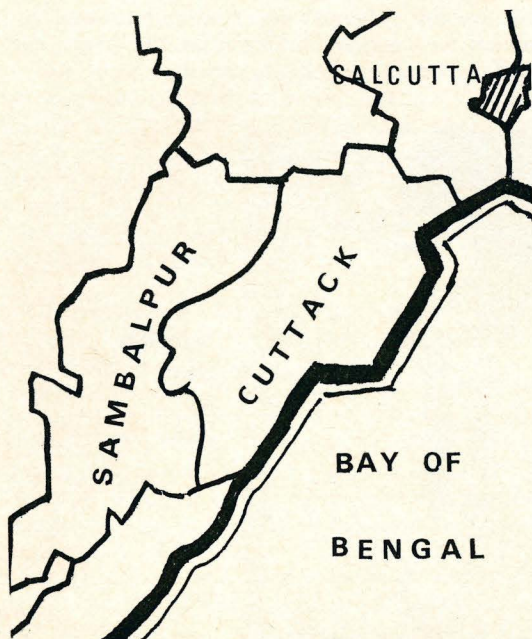
To guide you through the year in your prayer support of the B.M.S.

Weekly notes

Daily topics

Maps

Price 25p



A NEW "BAPTIST" BISHOP

IN the Church of North India Bishop Jugal Mohanty has been caring for two Dioceses, those of Cuttack and Sambalpur in Orissa. It was always intended that these should be under separate bishops and now that it has become possible for this original plan to be implemented, the Rev. Lingaraj Tandy, one of our Baptist ministers in West Orissa, has been appointed Bishop of Sambalpur. This is a very popular appointment because the Rev. Tandy has always worked in the West Orissa district and the Christians there feel he understands their circumstances and their hopes. He was brought up in the Balangir church by a Christian widowed mother, and in his youth he was leader of the Christian Endeavour. His early training was with the Uktal Pastor Training College and later he graduated B.A. Then he entered the Yeotmal Theological College to read for his B.D. He is a very fine evangelical minister, highly respected, who will value the prayers of his Christian brethren as he faces the pressures of this responsible office.

CELEBRATION WITHOUT A HOLIDAY!

by David Boydell

ARE you dreaming of a "White Christmas" this year? Or maybe you will be singing "See amid the winter's snow". In either case, you will have to make a mental adjustment to try to imagine a sandy beach, fringed with palm-trees, beyond which the small town of Bolobo can be seen.

From the river you can see some traditional mud and thatch huts, a growing number of large brick houses with corrugated tin roofs, the secondary school and the imposing white walls of the new hospital; all of these interspersed with tall mango and palm trees and with the sun beating down from the bright blue skies. As we stand there, with women washing their pots and pans in the brown waters of the river, and children splashing about in the water, their brown bodies glistening in the sun on a hot Sunday morning, we hear sounds coming from the village.

"Come and worship"

We walk towards the sounds, and soon we distinguish the regular beat of drums, and over the air come the strains of "Hark the herald angels sing", though the words sound unfamiliar, and the rhythm sounds more lively than we are accustomed to. It's Christmas in Bolobo! This service, on the Sunday morning before Christmas, is the climax of a whole week of special services in Bolobo.

Each day, at about 4.30 p.m. when most people return from their work in the fields or elsewhere, we have held a service in one or other of the six "prayer chapels" (which are strategically placed throughout Bolobo) to remind ourselves of the real meaning of Christmas.

Room for all

As we approach the church, decorated for the occasion with palm fronds, we see crowds of people outside. Mothers with small children are sitting on the steps, so they can follow the service without their children distracting other members of the congregation. Teenage boys are leaning on the windowsills, looking into the church, since there is no room inside on this special occasion, all 800 seats are filled. All, that is, except for the space that has been reserved for us on a bench near the pulpit, and into which we squeeze ourselves as the hymn ends and the congregation sits down.



Nativity
play
in
Zaire

Behind
the scenes
of the play



“Sing in Exultation”

Three different choirs sing, and a powerful sermon is preached to the rather voluble congregation. True to African custom, when the preacher asks a question during his sermon, such as “Isn’t that so?”, they reply as one man, “Yes!” After the sermon, and a further hymn, when one might expect the service, which has already lasted nearly two hours, to end, the congregation sits down again and it is time for the special Christmas offering. This differs from the usual Sunday offering in that, instead of the plate being passed round, people go to the front to give their offering while singing hymns. People are called out in groups, according to which part of Bolobo they live in and there is a certain spirit of competition between various groups! Another hymn follows, the service is over, and the congregation disperses to the six “quartiers” of Bolobo.

On Christmas Eve, a special carol service is normally held in the church in which various tribal groups sing carols or hymns in their own language. It is a very enjoyable time, and serves to underline the unity of the church despite the diversity of its members. The usual all night carol singing round the village was not held in Bolobo last year, though it was held in many of the villages in the interior as usual. This normally begins at about 9 p.m. on Christmas Eve, and in some villages only comes to an end long after dawn, though numbers tend to get fewer as the night progresses.

As at the Sunday service, most of the hymns and carols would be familiar to British ears, though the manner in which they are sung might seem strange at first! Apart from periodic intervals, when singing stops and the skins of the drums are heated over the fire to give a more resonant sound, there is no rest between hymns, and as soon as the last verse of one hymn ends, someone strikes up another hymn, which is taken up by all and sundry. In some villages near Bolobo, the singing is done in one particular place, round a “camp fire”, which successfully keeps mosquitoes at a respectful distance! In others, where the majority of the population may be church members, the singers will go round the village, singing as they go, pausing at certain houses, whose inhabitants may well make a special Christmas contribution to the church.

“Now in flesh appearing”

All the activities mentioned above took place in the Bolobo area last year and despite the initial dismay, perhaps the fact that Christmas Day is no longer a public holiday will have at least one positive result: that of preventing Christmas from being as over commercialized as it is in Britain. Christmas time in Zaire, although so different from a European Christmas, is still a time when the wonder of the Incarnation of Jesus is very much to the fore in the minds of Christians, and not, as so often in Europe, relegated to a secondary role amongst all the trappings of a European Christmas.

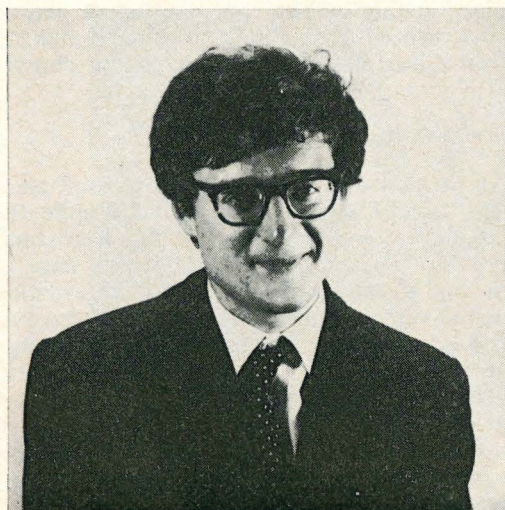


Peter and Susan Cousins

"The Lord's call to serve Him overseas came to each of us before we met." Peter's interest in Brazil began five years ago when he became aware of the need for Christian workers in Latin America. After a period as a Physics teacher he trained at the London Bible College and then, for a term, at St. Andrew's Hall.

Susan, a qualified nurse, spent two years at a mission hospital in Zambia as a V.S.O. On returning home to Port Glasgow she was very unsettled and felt that she ought to consider work overseas again. Eventually she applied to the Society and went to St. Andrew's Hall, where she met Peter.

"We are ministering at Holmer Green Baptist Church and hope to go to Brazil early next year."



Lyn and Carol Bulkeley

We are hoping to go to Zaire in the autumn of 1977, but at present we are in Antwerp, completing our training and experience by taking a course in Tropical Medicine.

We both trained at Westminster Hospital, London, where we met, Lyn as doctor and Carol as a nurse. We have since worked at Worthing and Bury St. Edmunds and have been members of the Garland Street Baptist Church for two years. We have a son Paul, who was born in August 1975.

NEW WORK



Martin Stagles

I am a member of the Baptist Church at Wokingham, and in my pre-Christian days at school I wanted to become a town planner. However, God invaded me and soon reset my intentions towards working as a doctor in the tropics.

Since I qualified as a doctor, nearly two and a half years ago at the Medical School at Newcastle-upon-Tyne, I have been widening my medical experience.

I am now taking a tropical medicine course in Antwerp, prior to serving in a hospital in Zaire.

David and Sheila Brown

We were both converted and nurtured in our early Christian lives in Penlan Baptist Church, Swansea. Fifteen years ago we attended a missionary rally in Swansea, and quite independently felt the call of God to missionary work and offered ourselves. The advice from B.M.S. was that I should first complete my engineering training before taking any further steps.

Whilst David continued with his engineering, Sheila left her profession as shorthand/typist and

ERS FOR GOD

spent three years obtaining her S.R.N. in Morriston Hospital, Swansea, in preparation for missionary work. Since then the Lord led David through Theology College at Cardiff, and through seven happy and fruitful years of ministry in Elim Baptist Church, Pontllanfraith, Gwent. More recently, however, Brazil has been more and more on our hearts and after much prayer and heart searching, we felt sure of the Lord's seal and confirmation.

With three young children, and a happy church to consider, this has not been a step we have taken lightly or hastily, but knowing that we are in His will, and shall be kept by His all sufficient Grace, we shall be leaving for Brazil in January 1977.



Jean Flowers

It has long been a family joke that the only red-haired member of the Flowers clan was born in a thunderstorm on a March day in Leeds in 1957.

My colouring was almost as big a surprise to my parents as it was to the Zairians to whom I was introduced at Kimpese in August as their new agricultural volunteer helper. The announcement that I would be driving the same tractor that Keith Hallam had managed the previous year provoked peals of mirth.

When I left school I went to Germany for nine months' voluntary service in an old people's hospital. On returning to England my childhood desire to work on the land was reawakened and prior to entering an agricultural college I worked on a farm in Derbyshire.

When a letter from my former minister, Rev. Jim Grenfell, arrived from Zaire, mentioning the need for an agricultural volunteer at C.E.C.O., I jumped at the chance to work for people in a poorer country. Both my grandfather and uncle had served with the B.M.S.

I am a member of the Thomas Helwys Church, Nottingham.

TATA MBIEME'S CHRISTMAS

Jessie Boydell discusses it with him

AS Christmas approaches in Bolobo, it can be quite refreshing to notice the comparative absence of the commercial aspects of Christmas which can be such a problem (and give such a headache!) at home in Britain. What preparations do people here make for Christmas? The answer to this question can vary greatly, depending on the income of the family and whether the family is Christian or pagan. Tata Mbieme, who works for us, is a fairly typical example of a citizen from a Christian background. Let's ask him a few questions.

Q. Tata, tell us what you do about Christmas presents in your family?

A. Well Mama, I always give my wife an elamba to make a new outfit for herself, and with what's left she will make some clothes for the children.

Q. How many children do you have, and do they get presents?

A. I have eight children and six grandchildren. The ones who are here in Bolobo all get a gift of some sort: clothes if I have enough money left, and if not, a small sum of money per child to spend on minkati or on whatever they want to buy.

Q. Do your wife and family give you presents?

A. Oh no! It's not our custom to give anything to the man of the house, but I hear that they now do that in Kinshasa. Of course, my wife prepares and provides a lot of the food for the "feast" from her garden in the forest.

Q. What "feast", Tata?

A. On Christmas Day, we have a big meal with beef or goat or mutton with kwanga and mpondu.

Q. Where does the meat come from?

A. The goat or sheep we buy here in Bolobo, while the cows are bought from Malebo and cut up and sold here on the mission. I generally buy about three kilos of beef for my household.

Q. But what about the people who cannot afford to buy meat or who cannot obtain it?

A. They go to the forest to hunt for antelope or monkey or wild boar, which are even nicer than beef. On the rare occasions when they don't catch anything, the family will have to be content with fish from the river.

"What your joyful news today?"

Despite the absence of so many things that to us are part and parcel of Christmas, nevertheless the happiness and joy of the occasion is hardly ever obscured. One Christmas Day, a year or two ago, on meeting Pastor Eboma, our Bible School director, on the road, I asked him the stock Lingala question, "What news?" With a beautiful smile, he replied, "Just great joy because of Christmas!"



Glossary

ELAMBA, a piece of material, six yards long, and of very colourful design.

MINKATI, doughnuts.

KWANGA, very solid rubbery lumps made from manioc flour.

MPONDU, pounded manioc leaves, cooked with palm oil and sometimes mixed with tinned fish.

MALEBO, cattle ranch to the south of Bolobo, a three hour truck ride away.

Acknowledgments

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address.

(1st-24th September, 1976)

General Work: Anon: £30.00; Anon: £9.98; Anon: £5.50; Anon: (One of the least, Guildford) £10.00; Anon: £2.00; Anon: (Faith) £20.00.

Medical Work: Anon: £5.00.

Relief Work: Anon: £2.50; Anon: (Grateful) Edinburgh £5.00; Anon: (Edinburgh) £5.00; Anon: (R.P.) £5.00; Anon: (C.M.W.) £5.00.

Agricultural Work: Anon: £40.00.

Transport Target Project: Anon: £5.00.

LEGACIES

	£	p
Miss E. M. Holroyd	179.11	
Mrs. L. N. James	100.00	
Mrs. E. M. Kimpton	300.00	
Mrs. M. D. Lewis	4,178.76	
W. E. F. Palmer	5,000.00	
Mrs. Payen	50.00	
Georgina Rees	888.35	
Mrs. A. Stocks	10,000.00	
In memory of Mary McHugh, from Pat and Ron, New Jersey	5.00	

Missionary Record

ARRIVALS

- 1 September. Rev. D. and Mrs. Grainger from Campo Maurao, Brazil.
- 3 September. Miss E. Talbot from Kathmandu, Nepal.
- 5 September. Miss G. S. Evans from Tondo, Zaire.
- 25 September. Rev. W. C. and Mrs. Fulbrook from Potinga, Brazil.

DEPARTURES

- 7 September. Miss V. Green from Ngombe Lutete and Miss E. Newman for Kinshasa, Zaire. Rev. M. G. and Mrs. Collins and family for Cornelio Procopio, Brazil.
- 10 September. Miss M. J. Greenaway and Miriam for Upoto, Mr. P. Chandler and Miss D. Osborne for Bolobo, Zaire.
- 12 September. Miss M. A. Hughes for Kisangani, Zaire.
- 14 September. Miss M. M. Mills for Diptipur, India.
- 15 September. Dr. J. D. L. and Mrs. Bulkeley and son for study in Belgium.
- 22 September. Mr. and Mrs. D. Sorrell and son for Chittagong, Bangladesh.
- 24 September. Dr. M. Stagles for study in Belgium.
- 29 September. Rev. G. H. and Mrs. Grose for New Delhi and Miss M. Bushill for Delhi, India.
- 5 October. Rev. F. J. Grenfell for Kinshasa, Zaire.
- 6 October. Rev. A. G. and Mrs. Lewis for Dinajpur, Bangladesh.
- 12 October. Miss J. Sargent for Orissa, India.
- 13 October. Miss V. Campbell for Dacca, Bangladesh.



CHRISTMAS PICTURE

The B.M.S. has a series of full colour pictures, approximately 28" x 15". One of these depicts a scene from a nativity play performed by young people of the Cinnamon Gardens Baptist Church, Colombo, Sri Lanka. It would make an added attraction to your Christmas festivities and can be obtained from the B.M.S., 93/97 Gloucester Place, London W1H 4AA. Price 30p.

Nominations

Nominations
for the
Baptist Missionary Society
General Committee
should be received in the
Mission House by
15 January, 1977

Nominations should be sent to:
Rev. A. S. Clement,
B.M.S.,
93 Gloucester Place,
London W1H 4AA.

GOD'S WAY

Architecture to Medicine

IT was in a train during the blitz that God spoke unmistakably to James saying, "I want you to be a medical missionary". An impossible position for a young man who was merely an office boy to an architect and earning a very meagre wage. The cost of medical training seemed astronomical, but committing himself and the little he had to the Lord he began to discern that he was in the service of the God of the impossible.

Independently, and in another context, God also spoke to the young lady who was one day to be his wife, saying, "I want you to go to Africa". So began an exciting adventure of obedience to the guiding of God.

Not here today and there tomorrow

After graduation from Edinburgh, James and his wife Peggy were accepted for service in Zaire (still called Congo then), and set sail in the autumn of 1948, glad of the long sea voyage to reflect. A six week period of orientation in Leopoldville (now Kinshasa) was followed by a four day journey on a stern-wheel paddle steamer to Mbandaka. A smaller boat then took them up one of the tributaries of the River Zaire and after a week's travel brought them to their first destination. Here they engaged in language study and hospital techniques for six months before going on by lorry to Yuli where they were to work at a primitive bush hospital.

"Cut my throat!"

The equipment was practically non-existent. One scalpel, one pair of scissors, a student's roll of anatomy instruments, and an ordinary darning needle. The operating theatre could be observed through the mosquito-netted window-opening and always there was a crowd of incredulous observers. If the door was opened to let in more air when the heat got intolerable, invariably it also let in the stray goat, or chicken. This hospital served 200 villages in the area yet had no ambulance to bring in the critically ill.

One day James was stung by a scorpion and became so ill from the poison that everything



depended on Peggy being able to pull him through. Another time he succumbed to a branchial cyst and handing a scalpel to Peggy said, "cut my throat!" She couldn't bring herself to do it, so he had to operate on himself.

The operating table collapses

A red letter day was when some much needed equipment arrived for the hospital and with great joy it was unpacked and set up in the theatre. One of the first people to benefit from this new equipment was a local chief who was admitted to the hospital with a strangulated hernia. He was an immense man, and at the critical moment when the local anaesthetic had been administered, the table collapsed under his weight and the instrument trolley went flying scattering sterile dressings and instruments all over the floor.

The unexpected

"Serving suffering humanity is not a romantic pursuit especially in such primitive conditions," writes Peggy, "and we needed the power of the Holy Spirit constantly to keep us in line with the will of God, but as the years slipped by we learnt to live in and love our African home. We did what we could to heal the sick and tell the people about Jesus. By attending to their physical needs, we could often gain their confidence and lead them to realize their urgent spiritual needs. Then the unexpected happened. We never quite know which way God is going to lead and often His decision takes us completely by surprise." The deterioration of Peggy's health led to their coming home for good.

God prepares

There was much they could not understand at the time but, says Peggy, "the simple conditions, lack of facilities, equipment and drugs, were imprinted on our minds to such an extent that in years to come we were burdened and constrained to do something constructive to alleviate a situation which was far from restricted to Africa!" Such an opportunity came when Dr. James Burton was appointed Medical Director to the B.M.S. in 1964. At that time our National Health Service was rebuilding and re-equipping hospitals in this country. A variety of equipment, not thought to be advanced enough, was being sold for scrap, but these things were desperately needed in the Mission Hospitals of the world. James had the vision of creating a non-profit making company to buy up and refurbish such equipment and despatch it to wherever the need was greatest. With encouragement from other Medical Officers at the Conference of British Missionary Societies, ECHO (The Supply of Equipment to Charity Hospitals Overseas) was formed and grew over the years into a "Ministry of Supply". By 1976 it had an annual budget of £260,000 and had shipped overseas to the help of hospitals, equipment to the value of £1,051,000, but at a cost to them of only £263,000.

New frontiers

As world inflation and world poverty increased, making the work of medical missions so much harder, the demand for ECHO's services developed far ahead of expectation. It was no use supplying equipment if the vital life saving

drugs for their work were not available. Why should not ECHO extend its services to the bulk buying of a shipment of drugs on the same non-profit making basis to the help of the Mission Hospitals?

Peggy Burton tells this fascinating story in a book called *Flying Forceps*, priced 80p from the Victory Press.

NO CONCORDES but . . .

THE B.M.S. is indebted to the Missionary Aviation Fellowship for the great help it gives to our society and other missionary agencies in flying personnel into and out of remote areas, or overflying difficult terrain. The International M.A.F. now has eighty planes flying in twenty-four countries.

The type of plane operated by the British Section is the well tried and popular Cessna which can be seen on most airfields in this country. Even so, each of these planes cost £28,000 and has to be flown by a fully qualified and licenced pilot with at least 1,000 hours of flying experience.

CHRISTMAS IS COMING!

LET'S CELEBRATE!

ARE you wondering what you can do to make your Christmas Services a little different this year? Why not make it a time when you think of how they celebrate Christmas in other countries. The new study pack for teachers, produced jointly by the B.M.S. and the Methodist Church Overseas Division, will give you details of the Christmas celebration in Asia, Africa, and Brazil. There is also a very short play about a refugee family in Bangladesh. Also included in the pack is material on other Christian festivals overseas (Easter, Harvest, and other celebrations). The pack is available from the B.M.S. Young People's Department, 93/97 Gloucester Place, London W1H 4AA, price 50p plus p & p.

A MIRACLE THAT PRODUCED A FILM

An interview with Mr. Hugh Baddeley

TO get there at all was quite a miracle," stated Mr. Hugh Baddeley, describing his consignment to produce the film "This is Bangladesh".

The assassination of Bangladesh's premier earlier in the year, political unrest and military coups just before departure date, threatened the whole project. Then, miraculously, the air ban was lifted and the film could be made.

Four and a half weeks of continuous travelling provided Mr. Baddeley and his colleagues with much excitement. He recalled, in particular, the trip to Barisal, describing it as "the trip that had everything".

"We had one day's respite during our whole tour," he said, "the first day's journey in the old paddle steamer 'Comet'—a hang-over from the British Raj—sitting on the foredeck, sipping coffee and watching the marvellously colourful river scene. Arriving in Barisal at night we had to load £5,000 worth of equipment on to rickshaws. It was terrifying, watching all that equipment going off into the night . . . wondering if we would ever see it again!"

The return journey was even more hazardous. The "Comet" had broken down. An old van, donated to serve as a mobile church building, but which still bore along its sides the slogan—"Meredith & Drew Biscuits Ltd."—was pressed into service. "Mobile Church or not, it looked and felt just like a biscuit van to us," commented Mr. Baddeley. "The equipment was carefully loaded into it and, sitting on borrowed dining-room chairs, we hung on grimly as the van proceeded to roar along the Bangladesh roads, leaping into the air at each pot-hole and hurling all our precious equipment about. Then the van would suddenly stop and the driver would shout, 'All out, ferry'. The fourth river crossing proved the most dangerous. It was too shallow to allow the van to board the ferry. Indeed the weight of the equipment alone caused the boat to touch bottom for most of its two-and-a-half hour crossing. But safe at last the journey to

Dacca was continued by a very old and almost windowless taxi."

In recalling his journey Mr. Baddeley spoke highly of the Christian communities in Bangladesh, and of the missionaries endeavouring to cope with the needs of the people by projects in education, medicine and agriculture.

"I enjoyed a oneness with them," he explained, "and I was very impressed with the devout and enthusiastic congregations. I was amazed that these communities in such a predominantly Muslim and Hindu country, should have these Christian groups so marvellously loyal and enthusiastic. That they are prepared to erect a building for worship and been seen to worship in such circumstances, I find, tremendous.

Then again, the baptismal services we witnessed were very moving, particularly that in Bhutia. It was a most inspiring scene—a great line of people singing as they scrambled down the river bank. It was like a flood, a river of colour pouring down, and so very impressive—as I think the film shows."

In truth it does, Mr. Baddeley. Thank you!

Interview by Keith Hodges.

"THIS IS BANGLADESH"

16 mm Sound, Colour Film

Running time: 38 minutes

Book from A.V.A. Department,
93 Gloucester Place,
London, W1H 4AA

THE MISSIONARY HERALD

FOR nearly 160 years the *Herald* has informed its readers of the ongoing work of the Baptist Missionary Society.

At the same time it has given news of the world mission situation and made comments on the work of Christ overseas.

The *Herald* now takes a new step forward in order to present such news and comment in a fresh up-to-date style.

The January issue will be the new, recommended magazine size and will take advantage of modern printing techniques which will permit the introduction of a certain amount of colour.

In this way we shall, each month, be able to make the magazine even more attractive, and present the information in a clearer and more readily assimilated manner.

We know you will enjoy receiving and reading the new *Herald* and we look forward to keeping you informed of all that is happening through the church overseas.

The yearly subscription will be £1.20 or 10p per copy.

We are glad to be able to keep the price down to this figure, in spite of rising cost of paper, labour and postage.

The Developments of Oil Power

MOST people will have read, or have heard from news bulletins, that the oil states of the Middle East are using their new found wealth to attract workers from all parts of the world to help in development of many kinds.

They are attracting not only highly qualified consultants, but also doctors, nurses, teachers, contractors, truck drivers, plumbers, ayahs, nannies and secretaries.

Some of these ex-patriates are Christians, for example, most of the nurses now in Saudi Arabia are Christians because they come mainly from Pakistan where the nursing profession has been particularly dependent on Christians. A considerable proportion of the Indians are from Kerala, one of the few states in India with a substantial minority of Christians.

By this influx of literally hundreds and thousands of ex-patriates to the oil states, a new line of communication between Christians and Muslims has been opened up.

We wish you

A HAPPY CHRISTMAS

and invite your prayerful
concern at this time for
your missionaries and your
brethren and sisters in
Christ overseas.

Baptist Missionary Society

To keep you informed. To challenge your giving. To encourage your prayers.
To claim your service.



Partners working together—B.M.S. Annual Report—10p.

Treating Disease, Treating People—Describes medical work.

Women working together. Women praying together—for women.

The Growing Family—An introduction to the B.M.S.

The above leaflets, available in quantity for free distribution, and the Annual Report (10p) are now available from:

Publications Department, B.M.S., 93 Gloucester Place, London W1H 4AA.

The content of this magazine is © BMS World Mission.

This magazine is digitised by the John Smyth Library of the International Baptist Theological Study Centre Amsterdam (IBTS Centre). BMS World Mission has authorised IBTS Centre to make this file available in open access for research purposes.

Unauthorised reproduction is not allowed. Permission to publish (parts of) the content of this magazine elsewhere must be obtained in written from:

BMS World Mission
PO Box 49, 129 Broadway
Didcot, Oxfordshire
United Kingdom
OX11 8XA

01235 517700

info@bmsworldmission.org